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NOTES ON A LENT NEAR NAPLES.

To what shall I compare an Italian Lent? I have sometimes fancied a resemblance between it and my servant's face, who is commonly called Quaresima, from a certain acidity of expression. It is, in fact, a kind of moral emetic after a season of festivity and licentiousness,—good for the body, very good,—perhaps also for the soul, though this last proposition is a little more doubtful, as, unfortunately, Lent lies between two epochs noted for excess, Carnevale and Easter. What it is will, however, better be seen by a few observations which I have made this year, and which I shall put down in the loose order in which I made them. Lent in the country commonly opens with cock's feathers and the arrival of the preacher, both of them marking a great change in the social aspect. You leave a scene of gaiety even to madness over night, and you rise in the morning and, looking out of your window, behold a string suspended across the Nicolo, and in the midst of it a small figure of the Madonna dressed in black: legs she has none, but from beneath her sable dress protrude in a circle seven cock's feathers, one of which is pulled as each Sunday passes over, so impatient, it would seem, are the devout of fasting, praying and confession. The other great event is the arrival of the Lent preacher, generally selected for some striking qualification, as a loud voice, a popular Pulcinella style, or a namby-pamby, gentlemanly delivery, according to the taste or the turn of the different people he has to address. In the present instance, the Boanerges was a Franciscan friar, remarkable for the odour of sanctity, as most Franciscans are. It resides in the gown, I believe, which they never change, summer or winter; and why should they, if possessed of such latent virtue? Great was the distinction with which this man of God was received: there were touchings of his mysterious garment and kissings of his hand without number; there were holy conversations in a soft, sentimental voice, and stoppages at I don't know how many oratories, until the gathering crowd had arrived in the piazza of our village—and here we will leave him for a short time to be taken to his temporary home.

I was in the church in the evening when he made his début, and like the calm which precedes the thunder-storm, so was the silence which pervaded the listening multitude. A trying moment for our monk indeed, for all the critics of the village were there. In the words of the old song, there were

"Il Sindico ed il Tenente
Zi Prete teneva mente."

But the triumph was complete; and as peal after peal thundered forth one of the strongest voices I ever heard, he was pronounced unanimously

to be a most powerful preacher. His manner of introducing himself was, to say the least, not very classical, and would rather have astonished an English audience. "Well," said he, "I suppose you are all wanting to know who I am: you women are always so curious. Know, then, that I am a monk,—yes, a monk of Castellamare,—and that I have come here to preach the word of God to you, in the midst, too, of great dangers, for we were nearly lost in a storm, but the Madonna Santissima has preserved us." (Great sensation, groans, crossings and mama-mias.) In this way he continued with his congregation an easy, familiar conversation, which was all on one side it is true, until, late in the evening, he sent them home, vastly pleased with the entertainment, with a kind of intimation that, as it was the last evening of Carnevale, he supposed they would be making a good supper of maccaroni. Of the several subjects of our monk's preaching I shall take no notice, because on these occasions there is one usual course, especially towards the end of Lent, when every evening two sermons are delivered, to the great edification of a sleepy audience. There is, for instance, the preaching of Sin, of Penitence, Death, Judgment, Hell, and Paradise. At the commencement of the course, they have the comfort of being told that they are rogues or devils, and under this impression they remain for six or seven days. The preacher, obliging man! does what he can for them; he carries on a conversation with the crucifix in his hand, asks Jesus Christ if he will pardon these sinners, and then tells the people that "Il Signore" has answered, he cannot; and so he leaves them in a darkened church, hooting in the very darkness of despair. As the course advances, the plot thickens; hell and all its terrors are depicted in burning language, sometimes assisted even by painted illustrations, when women with child are requested to withdraw. The large image of the Madonna, dressed in black, and placed on such occasions just under the pulpit, is then invoked, her robes are shaken, all to no use, and Boanerges winds up by spinning her round on a pivot and leaving her with her back to the agonized congregation. The Madonna has abandoned them—"non c'é pui speranza"—at least, for four-and-twenty hours, when on entering the church you find the Madonna dressed out in gala robes, the ex-devils looking as complacent and cheery as cherubs, only waiting for the approach of the sleek and exulting preacher to announce to them that the Madonna has reversed her decision, that she will cover them from divine fury beneath her flowing robes, and take them all "to Paradise,—yes, to Paradise, this very night." I repeat that I shall not now enter into the details of this shocking jugglery, details which I have described elsewhere, and which I have witnessed repeatedly. To exaggerate them would be difficult, nor would I if I could; and here I cannot proceed one step farther without remarking on such exhibitions as shewing the degrading spirit and tendency of the Papal Church. "Ah!" says some liberal, large-minded man, "what a low state of civilization do scenes such as these indicate! Don't place them to the account of the Roman Catholic Church; bless her! she is as innocent of such absurdities and deceits as the child unborn." In answer, I observe, that, after much experience, such appears to me to be the discipline, calculation and forethought of that Church, that I firmly believe that nothing cometh to pass and the superiors know it not; that, as in the Juif Errant, human passions

and weaknesses are studied and tampered with, so, wherever the Holy Apostolic Church has any influence, there ever exists the same acute observation, the same unwearied perseverance, the same nice adaptation of means to an end, that end being the degradation of the human mind, and the bringing it into subjection, not to the Son of God, but to an ambitious, worldly hierarchy.

In the present case, our preacher was chosen by the bishop of the diocese, and he played his part so well that I wish to describe some of his peculiarities. Besides being a "powerful" preacher, he earned the reputation of being a fine preacher, for he quoted the Fathers so copiously in the commencement of his discourse, and made such vigorous efforts at classical Italian, that he was universally pronounced to talk Latin. The "finally," however, was always brought down to the intellect of his hearers, and here it was that he gave loose to his exuberant imagination, joking and menacing by turns. Like all godly men, however, our monk was not without his defects, one of which consisted in an extreme sensitiveness, which produced some amusing outbursts. I remember several of these, which I shall give as specimens of that license in which a popular Italian preacher indulges. It so happened that the drummer in calling the soldiers to quarter had to pass by the church just at that hour in which our monk was astonishing the multitude, and a sad rat-tat-tat, it must be confessed, the drummer made. For the nerves of the monk it proved at last too much, so after exclaiming with great violence, "Oh, what a bore (seccatura) this is!" he launched out into some strong epithets against soldiers in general. Nor were his miseries at an end, for just then our parish priest started a loud cough, and all restraint being now broken down—"Well," said he, "this I suppose is the secondo tamburro." His wrath was still more excited on occasions which better justified it, and such occasions were continually presenting themselves—for instance, in the "amoreggiamenti" which are being ever carried on in an Italian church. There, where the priest speaks "sotto voce" or in an unknown tongue, other tongues are too eloquent—eyes and lips and fingers speak, and shrugs and grimaces express far more than words. It happened thus one evening, an unhappy couple were discoursing with one another by means of this freemasonry, when the eye of the preacher fell upon them. "Oh, you brazen, shameless girl!" was the first exclamation; "get out of the church; I know who you are; and if it were permitted, I would come down from the pulpit and give you a smack in the face—better to have broken your legs on the road than come here to act thus." "And so you say," was his observation on the following evening, "that Pietro informed me of your goings-on. No; Pietro told me nothing of it: I had it all from the Holy Spirit." Let these specimens of eloquence, however, suffice to shew the sensibility of the individual, and the manner not unfrequently adopted in an Italian church. And there is an object in and a motive for the licence permitted. If the church is at one time converted into an opera-house, and at another time into a theatre for low comedy, and at another time into a theatre of horrors, be assured that in this way is it intended to dazzle and delight the sensitive, to frighten the weak, to amuse the vulgar, and to win and enslave all. One word more for our preacher, and then we leave him for a time. It appears that the Holy Spirit used to visit him in the

form of a waggish young priest, who, going into supper every night with our monk, thought it not a bad occasion for a joke, and thus some curious novelty was always turning up. One evening the Franciscan was informed that there was a great reprobate in the village who required his ghostly reproof; so the man (a good sort of person) was sent for and, to his great astonishment, severely reprimanded. Still greater was his astonishment on the following evening to hear his special case occupy a considerable portion of the sermon. The joke was afterwards acknowledged, and pronounced to be capital, no one laughing more than the pious Franciscan. Never, however, could he get over another trick played by the same wag, who informed him that the whole chapter had been criticising and laughing at his sermons. A challenge to the whole body was the consequence, to discuss any point of theology, and frequent were the hits which were made at them from the pulpit during the remainder of Lent. Perhaps these are puerilities that I am relating; they are, however, characteristic of the country and the clergy, and thus become important.

Besides the preaching, the other peculiar features of an Italian Lent are the fastings, confessings and "esercizii." As to fasting, it is often a variety of feasting; sometimes it is very rigid, and this year I have known one excellent person die a victim to her sincerity. Confession is required of all, from the priest to the child of seven or eight years of age. There are some interesting pictures of course presented to the eye, and not unpleasing is it to see so many children assembled together on the day appointed for their communion, which sums up the confession and absolution. But don't reflect as you look upon them, it will make you melancholy. As to the priests, I have often been asked, "How, Sir, is it that they get absolution and the communion after sins which shut us out from either?" What answer could I return? It was a mystery.

Lent, however, has its *lark*, if I may be pardoned the term for the sake of the alliteration, and no greater fun perhaps is carried on than at the flagellations of the devout. About twenty-four o'clock they assemble, in my village at least, in the oratorio, which is not without a full proportion of "quaglioni" (youngsters). The lights are nearly extinguished, and then, amidst prayers and exclamations of "miserere mei!" the elders begin to make atonement for their sins by lashing their sides. The "quaglioni" in the mean time are amusing themselves after their fashion. A little private skirmishing is got up: this, too, is varied by a Kentish fire, and a raising the benches in the air and letting them fall. Oh, these "notte Romane" are classical of their kind, and are waited for by many a lad with the same zest as the opening of the theatre. And are they not right? Is not their intuitive judgment of the propriety of things admirable?

The last week of Lent, being Holy Week, is more rigidly observed than any other part of it. In the city, as in the village, reigns a profound silence; bells are silent, and even the clocks refuse to tell the hour; carriages are laid by, and horses and donkeys luxuriate in their stables; every one who can do so dresses himself in mourning; and even Nature, say the true believers, puts on the garb of grief and appears veiled in mist. Each church has its temporary sepulchre erected, with the usual number of card-board figures, and the usual quantity of tinsel

and tawdry, and the thermometer of devotion is measured by the number of these which the faithful visit. What busy crowds parade the streets on the evening of Holy Thursday! What a mixture of humility and pride, of devotion and intriguing! But I pause one moment to speak of a peculiarity which I witnessed this year at the washing of the thirteen apostles' feet. I was fortunate enough to get near enough these holy men, who were selected for their poverty and something for their dirt: this, however, was concealed as much as possible by the white "confratello" gown which each wore. As they came up to take their places on the bench, there was not a slight amount of joking carried on by the surrounding crowd as they baptized each apostle, especially when the imaginary Judas made his appearance. At length the feet were washed and dried, and then some old women made their appearance with bottles in their hands and carried off the dirty water. It had been sanctified by the act, and many a good draught was taken for the salvation of the soul; and so ended the apostolic washing.

The contrast between Lent and Easter is as violent as that between Carnevale and Lent. On one side of a point of time we have such scenes as those I have been describing on the other. Let us first look into the church. It is Saturday morning, when, for convenience' sake in Italy, Christ is supposed to have risen. A multitude is assembled, all dressed in gala attire, and wearing cheerfulness on their faces. They are in expectation of some great event. At length, the "Gloria" is chanted; and, as if by magic, down fall the curtains from the windows —away fly a hundred birds from the hands of the rejoicing Christians—bombs are fired—the pealing organ thunders forth—and the veil is drawn aside from the high altar, disclosing the priest, magnificently robed, performing high mass. I must confess that my blood has often tingled at the scene; but, after all, let a man ask his cool judgment in what does it differ from a theatrical effect. What a change, too, without! As if all the channels of activity and industry had been pent up, there seems to be a sudden burst of energy and bustle. Carriages and horses tear along the streets; the shops are full of famished souls once more permitted by "his Holiness, the Pope," to gormandize and surfeit. The multitudes seem to have but one voice, and that one voice seems to be exclaiming, "Won't we make up for lost time! Won't we eat, drink and be merry! What a bore has Lent been!" Such are the moral influences of Lent. To adopt the language of the Italian table, one may call it a "piatta di rinforzo"—a sauce piquante—the promoter of gluttony and sin. If you doubt it, ask the druggists on Monday morning. As for our Lent preacher, as his services begin two or three days before Lent, so they terminate two or three days after the commencement of Easter; and the last scene of all which ends this narrative shall be that I witnessed on the evening of Easter Tuesday, when the holy monk took his leave. He had previously given notice that on the Monday all who were desirous of having any precious articles blessed should present themselves at the church; consequently, on the appointed day, as if it were a second edition of the wood of Dunsinane, the air was filled with crosses and crucifixes, pictures and images and "abitini" (articles worn for devotion round the neck); Madonnas jostled saints, and crosses seemed to threaten you with a broken head, whilst streamers of the gayest colours floated from each article and completed

this fantastic scene. "And now," said the preacher, "to-morrow evening I will give this Christian people the holy Papal benediction." Though not a "Christiano" in the Italian sense of the term, I went. The church was full to excess, because this benediction, so had said the monk, was to bring them I know not how many "indulgenze." Round the high altar were placed seats for the priests, one of which I had the good fortune to secure, whence I could hear and see equally well; and on the steps of the altar lay sprawling about some fifty children, of all shapes, sizes and ages, and occupied in a variety of ways not perhaps the most saintly. There were small boxing-matches got up, pinches and wreaks of the hair were not unfrequent, and crying and squalling was the consequence. "Hush!" cries the priest by my side; but as this is of no avail, he pulls two lads to the ground and batters their heads together: louder still is the uproar. At length the preacher mounted the pulpit and began his discourse. "Well," said the venerable canon by my side, "he gives us wind and we give him money—good exchange for him!" and then turning to a jolly monk seated on the other side of him, he began and continued a running commentary and satire on the sermon, occasionally turning round to me, and nudging me in the side to see the effect of his comments. The priests seated opposite us were similarly engaged. The subject of the sermon was the insufficiency of reason to give us satisfactory information of God and his ways: thence he deduced the necessity of a revelation. "And now," said the monk, taking the crucifix in his hand and addressing it, "if I, thy humble minister, have offended any one in this church," for he had been hitting hard at the priests for a long time, "I beg their pardon; from warmth of temper have I offended, and not from my heart." Then turning to the people—"Now will I give you the holy Papal benediction: O Lord, bless the Holy Father; bless Pio Nono." "Bless Pio Nono," shouted the young wags sprawling on the altar. "O Lord, bless Ferdinando Secondo, thou knowest him; bless his ministers and advisers; bless the military, and help them to keep the people in order; bless the Captain, the Syndic, the Decuriones and the Capo Urbano; bless the doctor and the apothecary and all the medicines,"—each blessing eliciting its appropriate joke; "bless fire and water; bless all the workmen who have honoured me with their company this evening; bless all Christians, whether present or absent." And thus ended Lent and the preacher's labours.

The several circumstances of the scenes now described I have narrated, first, because from their novelty I imagined they might contain an interest for the English reader; secondly, because, though to many they may appear puerilities, they do certainly reveal two or three phases of the Italian mind and of the Roman Catholic religion. On considering what I have written, no fact appears to me to be more apparent than the practical scepticism in their religion which pervades all classes,—a scepticism which it derives from its purely imaginative character; for that people who had a sound rational faith could act with the extreme lightness which I have described, it would be difficult to believe. When, however, I speak of scepticism, I describe something which exists in connection with great superstition as far as the masses are considered, and something, too, which the masses would repel as a gross injury; but inasmuch as there is not one mental effort made by them in regard

to their religion, and, united with this fact, there is that extreme lightness of conduct in the most serious circumstances, I cannot describe their condition better than as one of practical scepticism. For the priests, it is a trade which they pursue; better wear the "stola" than wield the shears or dig the ground, and so they give themselves up to the better speculation. As for the moral influences of their Church, what care they about them! Is this a calumny? Look on the scene I have just been describing—it is not an uncommon one; hear, too, the Italian proverb, which is universal—"Respect a priest on the altar, but when off it have nothing to do with him." Nor do I find anything extraordinary in this. A Church, whose great object of ambition is political aggrandizement, cares little for the cultivation of those spiritual graces whose power is without parade; nor, again, can a Church, the tendency and object of which is to brutalize and abase, have much regard for them; for pure morality is always more or less the result of mental activity,—the very habit of mind which the Holy Apostolic Church strains every effort to destroy. The liberal Englishman who has never left his home will doubt this. Let him reside some years in this beautiful peninsula, and mix freely with the people, and then, if he will make marginal annotations to this letter, he will write in confirmation of my remarks, *See Italy passim.*

Naples. HENRY W——.

CREEDS AND CONTROVERSY IN BRISTOL.*

WE have somewhere read that the agitation of thought is the beginning of truth. Now if this may be regarded as a sound proposition, the present times must be full of encouragement and hope to all who are interested in the progress and triumph of pure and undefiled religion. Every Protestant, well and fully worthy of the name, will certainly rejoice in the large share of attention which theological questions are now receiving from inquiring and earnest minds, because he believes that reason should bow, not to *authority*, but to *conviction*, and that it is the solemn duty of a Christian to examine the Scriptures for himself, and to prove all things, in order to be satisfied that what he holds fast "is good." Such an one will know and feel that true Christianity has nothing to fear from investigation, and will abide with patient confidence the issue of every trial to which it may be exposed.

In our own country, it is very evident, a great change is taking place in the state of religious opinion on many most important ques-

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* Letter to the Rev. J. Panton Ham. By George Henry Davis. Bristol—Evans and Abbott.

The Anathema of the Nine Dissenting Bishops, contained in the Letter of the Rev. George Henry Davis. A Reply by J. Panton Ham. Bristol—Evans and Abbott.

The Popery of Popular Protestantism. A Letter on the Protestant Doctrines of Supererogation and Indulgence, addressed to the Rev. J. B. Clifford, M.A. By J. Panton Ham. Bristol—Evans and Abbott.

A Historical Survey of the Rise and Development of the present Popular Opinions concerning the Death of Christ. Parts I.—IV. By the Rev. J. Panton Ham. London—Houlston and Stoneman, Paternoster Row.

tions. The leading sects amongst us have endeavoured to guard their colleges, their pulpits and their churches, against what they designate heresy. But they have been unable to exclude mental freedom and independence. Many of the ablest and most distinguished sons of the Church of England have, in every period of her history, risen above her creeds, and desired a further reformation of her articles and confessions. And there are indications which plainly shew that some of the most intelligent and accomplished members of the Independent and Baptist churches are unwilling any longer to be confined to old systems of faith and ancient standards of orthodoxy,—that in sentiment and worship they are becoming more strictly scriptural,—that they have a just appreciation of the value of individual liberty of thought and opinion,*—and that they are determined to exercise it themselves, and to extend it to others. Such men, whatever may be their sect or name, have our respect and sympathy, and we cannot but anticipate the best results from their earnestness and sincerity.

Some of our readers probably know that an interesting movement in this direction has been for some time going forward in the city of Bristol, under the ministry of the Rev. J. Panton Ham. From its commencement, we have carefully watched its progress, and have been gratified to observe the judgment, energy and Christian spirit with which it has been conducted. It is our intention to give a brief account of the circumstances in which it originated, and of the condition and prospects of the numerous and active society of Christian thinkers and workers which it has called into existence.

Mr. Ham was educated amongst orthodox Dissenters, and trained for the ministry in Cheshunt College, an institution belonging to the Countess of Huntingdon's connexion.† It was then under the pre-

* In an able article addressed to orthodox Dissenters, in the *Monthly Christian Spectator* for January last, the writer represents "the low degree in which freedom of opinion is enjoyed among" them, as one of the causes of their "spiritual weakness." "Men say of us," observes the writer, "that we are stanch defenders of the liberty of belief, but not of the liberty of misbelief—that in words we claim the right of private judgment for all, but visit with proscription those who exercise it amiss—that however liberal up to a certain point, we are stubbornly intolerant beyond it—that our greatest literateur, John Foster, is, comparatively, little read amongst us, because he cherished with a sort of fierce secrecy one or two doctrines that vitiated his whole theological system—that some of our leading preachers act upon the questionable doctrine of reserve, rather than hazard extensive usefulness by incurring the odium of unsoundness—and that in our educated circles, religious conversation is confined to generalities, for the sake of peace in families and the stability of friendships. This is said of us by men without our pale, and sorrowfully confessed by many within it. By some, the truth of the representation may be denied; by others, this state of things may be admitted and defended. We are content to repeat the allegation, and to say that, so far as it is true, we are false, and consequently feeble; false to the spirit of our central principle, and especially feeble towards the class of minds which a church must secure or itself decay—the intellectual and the ardent."

† Lady Huntingdon having erected or possessed herself of chapels in various parts of the kingdom, appointed such persons to officiate as ministers as she thought fit, and revoked the appointments at her pleasure. The congregations who worshipped in these chapels were called "Lady Huntingdon's connexion," and their pastors, "ministers in her Ladyship's connexion." Over this "connexion" Lady Huntingdon exercised a complete and effective control, not only with regard to ministers, but also with reference to the general concerns of the congregations. In each congregation she appointed laymen to superintend its

sidency of Dr. Harris, the present Principal and Professor of Systematic and Pastoral Theology in New College, London, to whose influence, we suppose, must be chiefly attributed the recent expulsion of three students from the halls of that place, because their views were deemed unsound on the subject of Inspiration.* Mr. Ham left Cheshunt in 1845, and at once entered upon his professional labours. In the month of January, 1847, he was recommended to the congregation assembling in Lady Huntingdon's chapel, Lodge Street, Bristol; and in the spring of the same year he received an invitation from the church and the general body of worshippers to become their minister. But before he could occupy the pulpit in this capacity, an important preliminary was necessary. It is a law of the Countess of Huntingdon's connexion that every minister shall subscribe fifteen articles, the substance of the doctrinal articles of the Church of England, on undertaking the pastoral charge of a congregation. Mr. Ham was at that time doubtless a Calvinist. But it would seem, from all we can learn, that he manifested no very strong attachment to creeds, and no great willingness to comply with the practice of the sect to which he belonged in regard to subscription. We have been informed, indeed, that he positively declined to sign the articles, if that act were to be regarded as binding on his conscience with respect to the future, or as dictating what alone must be the themes of his ministry

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secular affairs, who were designated the "committee of management," and were of course responsible to her for what they did. At her death, four trustees named in her will entered into possession of her chapels, &c., and the property she devised for their support, with power to act in regard to them in all respects as she herself had done. They were directed to fill up vacancies as they occurred in the trust, so that there might be always three persons not ministers, and one a minister upon it. And under this government the "connexion" is still placed. See Life and Times of Selina, Countess of Huntingdon.

* It is said that these young men are pious, gifted and conscientious. Their treatment appears to us to have been undignified, hasty and injudicious. Nor must it be supposed that it has met with universal approval in the Congregational body. There are those who think it characterized by "impolicy and wrong," and who have not hesitated to give expression to their sentiments. "Do young men," observes one of this class, "become students to obtain a sort of kyanized 'form of sound words,' which may be warranted to stand, but equally warranted not to grow? That which cannot ripen, cannot rot. But this is hardly an argument for proving that a kyanized post, which will no more rot than a stone, is better than a sapling, which, though it may become a tree bearing fruit, may, alas! also wither and become only fit for the dunghill or the fire. The tree may to-day be weaker than the post, but it will soon become as strong and stronger—and already it has important advantages. A few such expulsions as this would, we are persuaded, fatally blight the prospects of New College Is it pleaded that our College 'system' necessitates such dealing with young men? Then let that system become regenerate or perish. Such 'system,' if fully operative, could only breed for us men formal, mediocre, palavering, and too likely hypocritic. We have heard it said that this expulsion will do New College good. Good with whom? With 'absurd and unreasonable' men? No, not even with these; for these will say,—The lepers are cast out, but the leprosy is still in the house; send not thither.....What can we call this expulsion but a *coup d'état* of orthodoxy, for the sake of doctrinal 'order' and 'security'? It is not so that a sound and stable doctrinal state is to be obtained." See *Monthly Christian Spectator* for May, on New College Students. The *Spectator* is an ably-conducted periodical, and may be regarded, we presume, as the organ of the men of the liberal and progressive school in the Independent and Baptist denominations.

in coming months and years. He would accept them only, he said, as expressing the views which he *then* held. Having been taught, in *words*, as a student, to keep his eye steadily fixed on the Scriptures, and to make it his aim to know and to communicate what *they* contain, he was determined that in his own private investigations, and in his public services, this should be the principle by which he would be guided. He distinctly stated that he could recognize no other authority in the place of the Bible. And with this explanation and understanding he was permitted to begin his ministry in Lodge-Street chapel. At the period of his settlement the congregation was greatly reduced in numbers, and in a very depressed condition. But young, zealous and devoted to his work, he had soon the pleasure of seeing the spacious place of worship in which he preached, filled with serious, attentive, and attached hearers. He did not, however, come very prominently before his fellow-citizens until he had been about two years in Bristol. A course of lectures which he then delivered to young men, "on Life and Death," excited considerable attention, from the fearlessness with which he gave utterance to opinions which were new to most of those who gathered round him, and endeavoured to shew that the doctrines with relation to the original condition of man, to future punishment, and to immortality, which are generally deemed orthodox, are not scriptural. These lectures were afterwards published.* In the Preface Mr. Ham remarks,

"The views here developed the author firmly embraces; and, believing them to involve a just conception of the scheme and details of Evangelical Religion, he was induced to give them a marked prominence in the ordinary course of his ministrations. But reminded how natural it is for the mind, especially the opening mind of youth and inexperience, to attach undue importance to its first informations, he confined them to the secrecy of his own bosom, even for some time after his convictions were fully matured, that the enthusiasm which novelty often begets might be sobered by calmer and more lengthened reflection. Subsequent study of divine truth tended but to strengthen conviction."

The views alluded to in this passage afford abundant scope for speculation. Men have often thought, and reasoned, and arrived at different conclusions respecting them, in ages past, and they will probably continue to do so in ages to come. Mr. Ham is persuaded that there is no ground of reality, either in natural or in revealed religion, for the doctrine that Adam was *absolutely* intended by the Creator for immortal existence, and conceives that it was set before him as a prize to be gained by obedience to the divine law; that all his posterity are like him, mortal in body and soul, but not so constituted on account of his sin; that life eternal is to be obtained only through Christ, by that practical faith in his gospel which redeems from evil, and that fidelity to conscience and duty which is accounted unto men for righteousness; that all who die in a wicked and unrenewed state will be raised from the grave at the second advent of the Lord Jesus, judged, condemned, and exposed to severe punishment which will terminate in annihilation.

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* Life and Death; or the Relation of the Bible to Human Immortality. By J. Panton Ham.

We are not now about to examine this theory. It is one to which we have much to object, but we know that some Unitarians have adopted very similar opinions. And we can well see in what manner sentiments such as these must have operated to revolutionize the whole scheme of theology in the belief of which Mr. Ham was brought up. They struck at the very root of the common doctrine concerning the fall, and doubtless prepared the way for his reception of those purer and more exalted views of the grace of God and the work of Christ in which we *do* most heartily concur, and which he is now ably and successfully advocating. The manly tone of his mind, and the boldness with which he spoke, remembering the *wants* rather than the *tastes* of many who heard him, will be evident from the following passage delivered from the pulpit in Lodge-Street chapel:

"All who are accustomed to investigate the grounds of their own religious faith, and who are in the habit of contemplating the development of the religious opinions of others, will readily concur with me, that considerable vagueness, and even actual ignorance with respect to religious doctrines, exists in the minds of the great majority of religious persons, and that a very considerable proportion of religious belief is rather to be regarded as traditional and educational than the result of enlightened conviction. May not this be traced to the fact, that religion is propagated rather *independently* of the Bible, than by its supreme authority, as the source of all religious teaching? There is an understood creed conventionally stereotyped in the minds of all so-called orthodox believers, according to which the correctness of any belief is examined, and by which it is approved or condemned. We have an authoritative tribunal, a ghostly council, as much a spiritual council as either Carthage or Trent, with canons and formularies as fixed; the effect of which is to awe and intimidate any independent mind that shall be bold enough, in the consciousness of a sacred duty, to sit at the feet of Jesus and learn of him. One has only to entertain a different opinion, even on some minor point of religious belief, from the orthodox multitude, and immediately suspicion, hard names, and sometimes something worse, become the recompence of such temerity. Roman Pontiffs, alas! are not the only Popes who have troubled the churches of Jesus Christ. Protestantism, with all its protestations, has had its Popes; and even now, while Romanism has *one* Pope, Protestantism has *many*."

We cannot be surprised that the trustees of Lady Huntingdon's connexion should have been greatly alarmed when they were made acquainted with the tone and style of Mr. Ham's discourses, nor that they were led to interpose their authority to prevent its continuance. By far the greater number of the deacons, the church and the congregation, were, it is true, in sympathy with their pastor, and desired still to hear him in the place where many of them had long worshipped. But it could not be allowed. An appeal had been made to the trustees by those of his flock who were opposed to Mr. Ham's proceedings, and he was compelled to quit the post which he had occupied so usefully. We do not blame the trustees. They acted, doubtless, in accordance with the spirit and the letter of the charge committed to them. The chapel was not theirs to devote to any other purposes than those which were in conformity with the will of the foundress. In a *moral* as well as a *legal* point of view, they were therefore bound to decide as they did in relation to Mr. Ham's expulsion. We are much more inclined to marvel that they should have allowed him,

with his protests and explanations, to occupy the pulpit at all, than that they should have removed him from it when they found him so disposed to go beyond the barriers of the established rules and articles of the "connexion."* The wisdom and propriety of attempting to bind a creed upon posterity, as in the case of the Countess of Huntingdon, may well be questioned. But, generally speaking, when a minister connects himself with a congregation, in whose leading doctrines, whether expressed or implied, he is supposed to concur, he is surely bound, when he adopts other opinions, peacefully to resign his post, unless, indeed, he is called upon by the voice of the people to retain it.

It has been said that ministers of the gospel have been the most temporizing class of men. We fear the history of the church, both past and present, furnishes but too much reason for the charge. There have, however, been praiseworthy exceptions, and Mr. Ham deserves a place amongst them. He feared not to tell the whole truth as it appeared to his own mind, after carefully inquiring for himself, and has cheerfully submitted to the consequences. And they are such as called for the exercise of no small degree of moral courage and of trust in God. We honour him for his mental integrity, and that he has been willing to endure the loss of friends, and position, and emoluments, and social comforts, and to be shunned as dangerous on account of his supposed heresy, rather than conceal his opinions and be unfaithful to conscience and to God. Nor must we withhold our commendation of the noble band who, without fully agreeing with him in his views, yet loved him for his sincerity, and determined to give him their support and sympathy in his trial. More than two-thirds of the church and congregation went with their pastor from Lodge-Street chapel, determined to carry out the right of private judgment, and to stand fast in their Christian liberty. They would seem to have been awoke as from a dream by the bigoted conduct of the minority in the society, who had set themselves with all the bitterness of party spirit against Mr. Ham and his doctrine, and urged the trustees to exercise their powers against him. In their simplicity, they had imagined that freedom of thought and action was their privilege, but they found that they were under the galling yoke of sectarianism. We should have been amused, if the seriousness of the subject had not caused a feeling of sadness to come over us, at their want of acquaintance with the laws of the "connexion," and with the vassalage under which they lived. How they felt when the truth in this respect could no longer be concealed, will be best seen by their own resolution, unanimously adopted, and directed

* We suppose that Lady Huntingdon's "connexion" would now universally consider themselves Dissenters. Many persons, indeed, regard them as a branch of the Independents. But Dr. Haweis, the last surviving trustee appointed under the will of the Countess, when asked of what church they professed themselves, said,—"We desire to be essentially one with the Church of England, of which we regard ourselves as living members. And though, as the Church of England is now governed, we are driven to a mode of ordaining ministers and maintaining societies not amenable to what we think abused episcopal jurisdiction, yet our own mode of government and regulating our congregations will probably be allowed essentially episcopal. The doctrines we subscribe (for we require subscription, and, what is better, they are always truly preached by us) are those of the Church of England in the literal and grammatical sense." See Life and Times of Countess of Huntingdon, Vol. II. p. 521.

to be entered in the register of the church on their withdrawal from what had been their religious home.

"Resolved, That this church consider the course adopted by their Pastor, the Rev. J. Panton Ham, in publicly avowing his convictions of the doctrinal teaching of the Bible, to have been obligatory upon him, as their religious instructor, on whose candour and fidelity they have a sacred claim ..... and fully justified by the principle *which he avowed on first commencing his ministry in this chapel, and which was distinctly recognized by the Trustees, that he 'could not, in Christian and ministerial honour, recognize any other authority in the place of the Bible.'*

"That since the Trustees of this chapel, in their official capacity, disclaim the Sacred Scriptures as the sole referee on all points of religious doctrine, and substitute in its place the authority of a human creed; and further, since the form of church polity which this society of professing Christians recognizes is virtually disclaimed and rendered practically impossible by those who would worship in this chapel, we, the majority of this church, are necessitated by the claims of duty, though at a painful sacrifice of many and endeared associations, to withdraw with our Pastor from Lodge-Street chapel, where the discharge of our most sacred obligations, and the enjoyment of our religious liberties, are so seriously impeded and authoritatively denied."

This resolution is in the spirit of John Robinson,* but not of the Countess of Huntingdon's "connexion." Placed on the records of Lodge-Street chapel, we trust it will arrest attention and produce good effects long after the occasion which called it forth is forgotten.

Mr. Ham and his friends had now to seek for another place in which they might meet for religious worship and instruction without danger of interference and molestation. A large hall in the city was soon procured, and prepared for their use at an expense of more than four hundred pounds. It furnishes room for nearly six hundred persons, and was opened for divine service in the month of July, 1849. It is pleasing to find that, though their church was established in some respects according to the Congregational order, its members did not forget that "it is the privilege of Christians to be called unto liberty." They determined on certain regulations for the government of the society, and the first of their rules is thus expressed:

"This church acknowledges, and therefore concedes to its members, the right of private judgment in all matters affecting Christian doctrine. It therefore repudiates the interference, by any of its members, with the doctrinal opinions of each other, believing that the demand for uniformity of religious convictions is an unrighteous encroachment upon Christian liberty, —irreconcilable with the laws of the mental and moral constitution of mankind, and necessarily productive of the most pernicious consequences. At the same time, being a Christian community and associated for Christian purposes, this church recognizes a Christian basis, to which all candidates for fellowship are expected to subscribe, and to give practical evidence of a sincere profession. This basis is, 'Repentance toward God, and faith toward our Lord Jesus Christ.' Acts xx. 21."

* Mr. Robinson was pastor of the Pilgrim Fathers. Both English and American Independents regard him as the founder of their sect. He mourned over the churches of his day, that they had come to a period in religion, and would go no further than the instruments of their reformation. But he also assured his hearers that the Lord had more light yet to break forth from his holy word, and charged them to be as willing to embrace further truth as that they had received.

A confession of faith so truly evangelical, and terms of communion so entirely scriptural, were a vast improvement on the articles of the "connexion," and their adoption clearly proves that Mr. Ham had not been in vain asserting the great Protestant principle. But it was not to be supposed that a church thus constituted, and just emancipated from the bondage of orthodoxy, would remain stationary in their religious opinions. Having resolved to acknowledge Christ alone as their Lord and Master in things pertaining to eternal life and salvation, and studying the Scriptures free from all fear of ecclesiastical censure, we should naturally expect that they would be gradually led to adopt a purer theology. And this is precisely what has come to pass. Their pastor has, from week to week, imparted to them the results of his own thought and reflection, and though some who adhered to him at first are not with him now, by far the greater number have imbibed his views, and nobly sustained him in all his efforts and sacrifices.

There are few more active organizations than that over which Mr. Ham presides. Connected with his church are Sunday-schools, meetings for prayer, adult Bible classes, and classes for mutual improvement. There is something for every one to do; and every one feels concerned to promote the welfare and prosperity of the congregation. The minister has not concealed his convictions, and the people consider it to be their duty to aid him in making them known. They have regarded the press as an important means to this end, and during the last three years have printed and put into circulation about one hundred thousand tracts of different kinds, besides other publications. This fact is of itself sufficient to shew that they have life and energy amongst them. They are far from wealthy, and have had to meet the necessary expenses attending their own religious services and institutions, and yet they have been zealous in the *diffusion* of what they hold to be the truth as it is in Jesus. Their tracts have been for the most part gratuitously distributed by the young men of the congregation. On Sunday mornings they visited different parts of the city, and stationed themselves even at the gates of the churches and chapels, and placed their tracts in the hands of all who would receive them. This course gave great offence to many of Mr. Ham's former orthodox friends, who deemed it an outrage on "all courtesy" that such a mode of gaining attention to his opinions should be adopted. It was still, however, pursued, until there were but few of any religious communion in Bristol who were not familiar with his name and sentiments. During the last winter he sent forth a series of "*Leaves for Truth-lovers*," in which he maintained that the common doctrine of atonement is unscriptural, and that the work of Jesus, whether in his life or by his death, is to reconcile man to God. Some of these "*Leaves*" were given to the members of a Baptist congregation on their way to public worship, and one of them was presented to the minister, the Rev. G. H. Davis, before the commencement of divine service. Annoyed that his flock should be thus exposed to the pertinacious attempts of Mr. Ham's "agents" to undermine their faith, he took the tract with him into the pulpit, and after warning his hearers against the "miserable Socinianism" which it contained, tore the leaf as a testimony of his abhorrence of its teaching, and, trampling it under foot, said, "*that* was the way for truth-lovers

to treat such leaves."* Now, we do not know in what degree there was cause for complaint against the distributors of Mr. Ham's tracts. It is possible that the zeal of his young friends was not quite consistent with that respectful consideration for the feelings of others which should never be lost sight of in our endeavours to spread our sentiments. Our own tastes and habits, we confess, would not lead us to the adoption of any similar mode of action. But then it should be remembered that "orthodox and evangelical" parties are not very scrupulous as to the means they employ for the accomplishment of their objects. They have often furnished us with controversial books and tracts in the streets, in railway-carriages, on board steam-ships, and through the post; but so far from taking offence at their conduct, we have always regarded it as an evidence of their desire to do us good. Mr. Davis may be sure that "such decided measures of defence" as those to which he resorted, will not promote the cause of truth, whether that cause shall ultimately be found with him or with his opponent. They may be in accordance with the temper of the disciples who would have called down fire from heaven to consume the Samaritans, but not of the Master who "rebuked them and said, Ye know not what spirit ye are of." Mr. Davis has a great horror of Popery, and loudly condemns it. But were he an infallible judge of controversies, he could not have pronounced more decidedly that his brother was a wanderer from the truth. The tone of his letter to Mr. Ham makes us glad that he has not the power over mind and conscience which Rome once enjoyed. There is an assumption and a dogmatism about it which are very offensive, and most inconsistent, and even ridiculous, when we consider the position and profession of a Nonconformist minister. Mr. Ham's doctrine has been "long since disproved and repudiated." It is "the baldest Unitarianism." It is "contrary to our fundamental faith." Many "poor sheep" have been led astray.† "The time for silence is past." So Mr. Davis decides emphatically. But instead of offering *argument*, he will send forth a solemn *warning* against Mr. Ham's errors. This he does, and eight of his brethren in the ministry unite with him. But Mr. Ham is not easily terrified. He immediately replies, and asks,—

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* We have been informed that Mr. Davis has since intimated his regret that he expressed his strong disapprobation of the course adopted by the distributors of the "*Leaves*," and of the doctrines which were thus disseminated through his own and other congregations, in this particular way.

† Mr. Davis describes Mr. Ham's congregation as "poor souls who know not where they are, nor whither they are going," and the latter justly reminds him that it is not becoming to speak in this contemptuous way of persons who had given good proof of their sincerity and intelligence. "If you pity their ignorance," he observes, "and wish to see them going in what you believe to be the right way, then I invite you to come some Lord's-day evening and occupy my place, and I will guarantee that they will give you a courteous attention, and be prepared to appreciate what of truth you can utter, and not a few of them to point out and confute whatsoever might be contrary to the truth. I offer this, because I wish to shew you, what I am increasingly thankful for, that it is my privilege (no mean one even in these days) to be the minister of a congregation who ask for Christian teaching, not conventional talk, and who regard their minister not as the retained advocate of popular orthodoxy, but as an unchained preacher of an unchained Bible, which they love as the gracious gift of God, and to whose authority they exclusively defer." See Reply.

"Wherein does this public proclamation of me as a heretic, to be religiously avoided, differ from those ancient clerical combinations which in solemn councils took upon them to decide what was to be believed, and what rejected? It is not the less an act of ecclesiastical tyranny, although perpetrated by the loudest repudiators of such tyranny. Let it be known that a body of nine Nonconformist ministers in the city of Bristol, did in the year 1851 unite in branding one of their brethren as a heretic, and called upon the religious public to beware of him.....Let it be known that this public act of religious violence was perpetrated by the descendants of men who suffered fines, imprisonments, and even death itself, rather than suppress the honest utterance of their religious convictions. My clerical accusers have come forth not to controvert, but to curse,—not to answer by scriptural argument, but to anathematize with sacerdotal solemnity. Be it so! My purpose is simple, the impulse of no fool-hardiness, but of the sense of duty. 'I believe, and therefore have I spoken,'—I *still* believe, and by God's grace will *still speak*. 'Though a host should encamp against me, my heart shall not fear.' The issue is between the truths of the gospel and the traditions of men. I leave the issue with God and with his Christ, and am determined to 'go forward.'"

Mr. Davis mourns over the "depths" into which Mr. Ham has "fallen,"* and feels the "sincerest regret" for him and his followers. But we have little respect, we confess, for such protestations. They have been made by the most cruel persecutors, when condemning the noblest and best of our race to the dungeon and the stake, and are compatible with the haughtiest spiritual pride. There is no good excuse to be offered for a Protestant teacher who endeavours to put down another whose convictions and impressions of Christianity are opposed to his own, by raising against him a popular cry. If the Bible is to be our rule of faith, each individual is bound to hold the truth which he conscientiously believes to have found in the Scriptures, and, in the words of Chillingworth, we should think no man the worse man or the worse Christian because he honestly differs in opinion from ourselves. Mr. Davis has no means of ascertaining that he is in possession of absolute truth, and yet he strangely acts as though *his* interpretations of the words of scripture, and those of his *party*, were entitled to the same reverence and submission as if Christ himself had plainly and indisputably attested them. It is conduct such as this which does more injury to Protestantism than all that the Church of Rome can effect, and which furnishes unbelievers with their strongest arguments in their warfare against divine revelation.

Mr. Davis, in his letter to Mr. Ham, addresses a few words directly to Unitarians, expressive of his hope that they will forgive some sentences in it, originally intended to be "*private*," and not very complimentary to their religious faith. We can assure him that we shall not find it difficult to do what he asks, and that with him we say, it is a small thing to us to be judged of man's judgment, so long as we are conscious of a desire to know the truth and to do it. It is our happy persuasion that we have attained a nearer approach to the mind of Christ, in reference to his teaching, than other sects. But we dare not condemn our fellow-christians, whose sincerity we have no right to question; nor do we presume to think that *salvation* will depend upon the reception of any particular views of the gospel, when an apostle,

* Letter, p. 3.

speaking under the immediate direction of the spirit of God, declares that in every nation he who feareth Him and worketh righteousness shall be accepted. Mr. Davis is a man of ability, and, apart from theological conflicts, we are told, of generous mind. If we could suppose that pages so heterodox as these would meet his eye, we would suggest to him that, whether in public or "*private*," when the most sacred convictions of a brother are spoken of, it should be with candour and charity. We are guilty of injustice and untruthfulness if we give a wrong impression by our careless and erroneous statements, and by the use of *names* and phrases which excite feelings unfavourable to calm and impartial inquiry. Unitarians are not *Socinians*, as every well-informed theologian knows. But *Socinianism* has been made a term of reproach. It is a convenient sectarian weapon, and therefore it is employed. We are sorry that Mr. Davis should have resorted to this mode of controversial warfare. "To the law and to the testimony;" and if our religious opinions will not bear this test, we will readily acknowledge "it is because there is no light in them."

As soon as Mr. Ham had dealt with what he designated "the anathema of the nine Dissenting bishops,"* he determined to appeal to the Christian public on the treatment he had received, and to ask a fair hearing for his views on the atonement. The largest room in the city was secured for this purpose, and three thousand persons of all sects and parties came together to hear his statement. It was a bold step; but one which, under the circumstances, we think Mr. Ham was justified in taking. It was not a meeting for discussion, but one at which he was to set forth his own sentiments, and to vindicate them from misrepresentation. There was great excitement and some display of warmth; but, upon the whole, an evident sympathy with him in his assertion and defence of the broad principle of religious liberty. He delivered two lectures, and their object was to shew the unscriptural character of the popular scheme with regard to our Lord's sufferings and death, and to point out how much more consistent with the writings of the Old and with the teachings of the New Testament, and how superior in its practical influences, is the view which he now takes of the nature and design of the mission and ministry of Christ,—a view quite in harmony with the Unitarian doctrine. It is not often that an audience so numerous and so constituted has been addressed on this subject, and Mr. Ham deserves our thanks for the plain, earnest and forcible manner in which he discharged his arduous duty. He had, by the study of the Scriptures alone, without ever having read a Unitarian work or consulted a Unitarian commentary, arrived at conclusions very similar to those in which we rest; and his manner of dealing with the argument, as was to be expected, was somewhat different from that which one educated in our body would have pursued. But it was all the more interesting from being so entirely *his own*, and it was well adapted to produce a favourable impression upon those before whom he

* It would be unjust to the orthodox Dissenting ministers of Bristol to allow it to be supposed that they were *as a body* concerned in the crusade of the "*nine*." There are several whose names are not attached to the "warning." And we believe of some of them that no consideration would induce them to sanction a proceeding so essentially at variance, as it appears to us, with the true spirit of Protestantism.

stood. On the conclusion of his second lecture, it was announced that there would be a reply by Mr. Davis, which was delivered in the same place and to an equally crowded assembly. The lectures have not been published, and having been prevented from hearing Mr. Davis, we can form no judgment as to their relative merits. But whatever may be thought on this point, there can be no doubt that an impulse has been given to religious inquiry in Bristol which will not terminate with this controversy. It has made Mr. Ham known both as a writer and a preacher in a way which has been of great advantage to his cause, and his opponents could not have devised a more effectual method of promoting the work in which he is so indefatigably labouring. His chapel has been thronged; his tracts are eagerly read; and a wide and important sphere is now opened to him, in which, we trust, his influence will be increasingly felt and valued. Efforts have been made to divert him from his course; but his reply has been, that they can be no real lovers of truth who are enemies to the avowal of opinion; that he has no choice in the matter, since it is the call of duty he obeys; that necessity is laid upon him, and that woe will be to him, when he meets the Master, if he preaches not what he believes in his heart to be the pure gospel.

Another clerical antagonist, the Rev. J. B. Clifford, has recently been actively employed in opposing Mr. Ham's doctrines. Mr. Clifford is a popular minister, and we have no doubt a pious and good man. He is connected with the Evangelical party in the Church of England, is a determined adversary of Romanism, and has little favour, in common with most of the class to which he belongs, for Protestants of his own communion, or of other sects, who differ in what he is pleased to call essentials from him. He has denounced Mr. Ham's views of the death of Christ as "the wildest absurdity" and "the greatest blasphemy." And that gentleman, justly enough, no doubt, concluding that it would be a hopeless task to reason with such an adversary on the rashness and injustice of his representations, is content to leave the question between them to the decision of the public. But he does address him on what he designates the "Popery of Popular Protestantism," and endeavours to shew Mr. Clifford that it "involves consequences most unscriptural in their character" and "mischievous in their tendency." The tract is forcibly written, and our readers shall judge for themselves of the nature of its contents by an extract which we will give them. Dwelling on the orthodox doctrine that men are accounted righteous before God only for the merits of Christ by faith, Mr. Ham observes that, from the prominence given to it in the popular system, it might be expected that it was clearly stated and enforced in the Bible, but that, so far from this being the case, there is no mention made of it from Genesis to Revelation, and that the phrase, "merits of Christ," never once occurs in any part of scripture. Cautioning Mr. Clifford against inferring that because he denies that we are justified by faith in the Saviour's merits, he must therefore believe that we are justified by any merits of our own, Mr. Ham remarks,—

"This does not follow, nor do I believe that a man is justified by his own works. Neither does it follow, that because I deny this dogma of your eleventh Article, that I therefore deny the Bible doctrine of *faith in Christ* for justification. As I read the Scriptures, the holy and perfect life of Jesus

is for our example and imitation, *not an apology to God for our imperfect life.* The merits of Christ are *his own*, not yours, nor mine, nor are they put to our account. The disobedience of the first man introduced a sinful race to the world, not by natural generation, but by moral development; and thus our disobedience becomes our own, and Adam's disobedience was exclusively his own. On the other hand, the obedience of the 'last Adam,' the Lord Jesus Christ, is the model of and motive to obedience for all those who have faith in him as the Son of God and the divinely-appointed Mediator between God and man; and thus the obedience which Jesus Christ 'our righteousness' works *in* us is *our own*, and his model obedience, or perfect merit, is exclusively *his own.* As it is also written, 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.'.... The Scripture doctrine of salvation is, that we are pardoned, sanctified and saved by the free grace, or unpurchased mercy, of our gracious Father through Jesus Christ, the Mediator or medial personage *through* whom God dispenses these blessings, and by whom he works out this great salvation for us, and through whom we on our part carry on all our intercourse with God. The Lord Jesus Christ stands between God and man as a medium, to reveal God, to dispense God's free pardon of sin, and to prepare a people for God by making them personally righteous, and so cleansing them from all iniquity. Thus every blessing from God comes to us *through* Christ, and all our intercourse with God in prayer, praise, and other acts of piety, is carried on *through* Christ, so that to be 'without Christ' is to be without our means of knowing and having intercourse with God, and is, therefore, as an apostle says, to be 'without God in the world.' Such a scheme of religion, which I believe to be the Bible scheme, leaves no room for interjecting the unscriptural notions of salvation by Christ bearing our punishment, exhausting the wrath of God against sinners, giving a satisfaction or compensation to God for human transgressions, and transferring or imputing his perfection or merits to us. These notions are not imparted by the Bible; they are integrant parts of the Christianity of the corrupted churches which have departed from the simplicity of the faith..... They belong to that body of Christian traditions, which have been stereotyped and made compulsory by human authority,—which are only the teachings and commandments of men, and which make void the commandments of God."

Mr. Ham's historical survey of the rise and development of the present popular opinions concerning the death of Christ, contained in four tracts now before us, appears to have been prepared with care, and is calculated to be useful to those who have not time or opportunity for the study of more voluminous treatises on the same subject. Satisfied that a great wrong has been done to one of the most important facts connected with the mission of our Lord and Saviour Jesus Christ, he labours, in season and out of season, to bring those around him to a proper sense of its "sublime signification."

"The Cross of Christ, as the symbol of his last sufferings and death, viewed through the popular exhibition of it, is shorn of its moral power as a drawing and heart-constraining influence. That which God, in his infinite mercy, designed to set forth as an image of his wonderful *love* towards the human race, for the sake of propitiating their enmity and winning them back to himself, has, through the popular theological exhibitions, been converted into an image of judicial wrath."*

There are signs in the religious world which indicate that there is no question destined to occupy the Christian mind of the present generation more seriously than that which relates to the atonement.

* Historical Survey, Part iv. p. 12.

We do not wonder that Mr. Ham feels so strongly respecting it, and that he is directing his chief energy to the dissemination of truer views on this subject. We regard him as a faithful fellow-labourer in the work of religious reformation, and are persuaded that he is doing good service to the cause of truth and freedom. His writings are mainly confined to his peculiar views on life and death, and to the proper relation of the death of Christ to human salvation. But he has also abandoned, we think, the Trinitarian theory. We have seen no definite statement of his sentiments respecting Christ's nature and person. He would seem, indeed, to imagine that the Christian faith neither demands nor encourages metaphysical definitions on this subject. With Unitarians, he believes in the unity and supremacy of God the Father. But one of the prominent themes of his ministry, we understand, is *God in Christ*,—revealing himself to the human race, manifesting his attributes to the world, exhibiting the effulgence of divine wisdom and goodness, and through this blessed medium holding intercourse with us, and softening down the infinite majesty of his glory to the weakness of our mortal sight.

The movement which Mr. Ham has been directing ought to be encouraging to us as a religious body. He does not, it is true, take our name. We have no wish to represent him as in any way connected with Unitarians, and on many points we are sure he differs from them. But charity rejoiceth in the truth, by whomsoever it is extended. The progress made by Mr. Ham and his congregation proves the advantage of an open manifestation of religious convictions, and a willingness to support and defend them. It has often made us think of late, that if all in the present day who have in the main arrived at just views of Christianity were equally bold and faithful, the world would soon exhibit a very different aspect. Blind and misdirected zeal for mere opinions has doubtless been attended with much mischief. But has cold indifference in the profession of great and enlightened principles no sad consequences for which to answer? The evil effects of the former are more conspicuous. But the latter, as a friend of ours, now no more, once observed, "is a deep and constant, though noiseless source of injury to the cause of human happiness and improvement." Controversy is not to be desired for its own sake. But we may not shrink from it when it is required for the defence and confirmation of the gospel.* The history of our own denomination

* The late Rev. Robert Aspland, in one of his powerful discourses, delivered more than a quarter of a century ago, said to those who then heard him, with reference to this subject,—and his words are just as appropriate now,—"From delicacy, liberality, and a love of peace, we may shun controversy, but those that hold opposite doctrines will not follow our example; they will, on the contrary, make use of our silence as an argument against our faith; and if we give to the young and the many no definite religious principles, they will go in quest of them to other teachers; it being one of the first judgments of the human mind, which naturally pants for truth, that principles not wholly perfect are better than none. So far at least we resemble the first Christians, that we are a sect every where spoken against; and if we do not explicitly state, and firmly but modestly maintain, our own views, we shall have no standing in public opinion. We are put on our defence . . . . and an argument not answered is held to be unanswerable, and a reproach not repelled is likely to adhere."—Sermon on the Causes of the Slow Progress of Truth, pp. 38, 39.

shews that it is capable of great good when conducted in a Christian spirit. If prejudices have been dispelled, and the tone of orthodoxy lowered,—if the Bible is better understood,—if our religious liberties are secured and established,—we owe it in great measure to the warfare which our fathers waged for the emancipation of the human understanding, to the protests which they made against intolerance, to their faithful exhibition of the light which beamed upon them from God's word, and to the powerful arguments and pleas which they sent forth in behalf of their opinions. Very greatly indebted are we to their exertions, and were we more like them, we should as a religious body have more success. Many among us, we are aware, are more anxious for spiritual life and growth in our churches than for the exposition of Christian doctrine. But surely the spiritual mind is that which rests in, and aspires to, and communes with, God. And the more perfect and enlightened its knowledge of the Almighty and of his will and word, the more real and abiding will be its love and pursuit of spiritual things. Coleridge has somewhere remarked, in his notes on that most delightful book, Southey's Life of Wesley, that *doctrinal* are the only powerful and soul-reaching sermons, and that such discourses can alone preserve vitality in a church, or enable it to retain the affections of the people. We are satisfied that there is much truth in the observation, and that the more carefully it is pondered, the more just it will appear. Our religious *belief*, as a general rule, will be the source of our religious *life*. The views which we hold in relation to God and his government, Christ and his salvation, man and his destiny, must affect our habits of thought and our conduct. We do not deny that the Christian character is exhibited by professors of different systems of doctrine, and that there is a faith which in pure and truthful minds has a controlling power over erroneous theological dogmas. Men may become pious and holy by force of those great leading principles with which their false theories cannot interfere. But we are persuaded that virtue and goodness of a higher and nobler and more generous kind, would be developed under the culture of a more scriptural faith, and that false doctrines cannot prevail without weakening to an incalculable extent the genuine influence of the gospel. Unitarians, therefore, as it appears to us, whilst in common with every other branch of the church they should strive for the deliverance of men from *sin*, have a special call to labour for the overthrow of *error*. Teachers and witnesses of a pure, rational and liberal theology, they should pray for its diffusion with their whole heart, and give those services by means of which it must ultimately triumph. In the spirit of apostles and reformers they are summoned to "contend earnestly for the faith once delivered to the saints," and to prepare the way for its restoration to its primitive integrity and power. It is an honourable and a glorious work which God in his providence has assigned them, and happy will it be for those who at the Master's coming shall be found so to have fulfilled it, as to hear from him the approving words, "Well done, good and faithful servants!"

THE RELIGION OF FEAR AND THE RELIGION OF LOVE.

The fear of God is the beginning of religious wisdom, but its perfect state is the love which casteth out fear. We must all begin with fear, for we are all sinners, and, as such, liable to punishment. The greater our sins, the more powerful principle is fear, while our love will bear a just proportion to our advancement in virtue and religion. The things of this world monopolize the attention of a large proportion of the human race, and engage far too great a share of the thoughts and cares of those who have made some progress in religion, and are desirous of further advancing in her paths. The worldly-minded man can scarcely be roused to a sense of religion by anything short of a powerful appeal to his dread of future retribution. To such a one, the awful and horrid doctrines of Calvinism, inconsistent as they are with every notion of justice and benevolence which the human mind can form, often operate as a powerful means of reformation, by exciting hopes and fears respecting a future world in him who has hitherto confined all his attention to this the first stage of his existence. He is, indeed, told by his religious instructors that the future destiny of man is fixed and predestinated by the great Creator, without any regard whatever to the character of individuals; that a certain portion of the human race are elected to eternal happiness, while the rest of mankind are fore-doomed to misery, exquisite in degree and eternal in duration. To believe himself one of the reprobate class would be absolutely intolerable, and such belief has often terminated in insanity; but the desire of happiness, and the hope which "springs eternal in the human heart," will in general lead the Calvinist to believe that he himself and those who are dear to him will be found in the number of the elect. Without this belief it seems absolutely impossible that a real Calvinist can enjoy an hour of happiness or comfort. True it is that this state of mind is often preceded by a most distressing and miserable period of doubt, not unfrequently approaching to despondency; but the desired conviction is reached at last, and the experience (as it is technically called) of the believer fully establishes his conviction that he is really one of the elect. This conviction is often, we would willingly hope generally, accompanied by the fruits of godliness,—piety to God, personal purity, and kind and benevolent regards to his fellow-creatures. Still the system cannot lose its characteristics, and the mind of the Calvinist must sustain some degree of injury from the enormous errors of his creed. His piety may be sincere and fervent, and may regulate the whole course of his life; but, as its sole foundation is the irresistible power of the Deity, it can never reach the height or attain the perfection of that love of God which springs from a deep, heartfelt sense of his goodness. The Calvinist will, indeed, tell you that God is good; but how can we reconcile our idea of goodness with the act of creating any sentient beings with a predetermined purpose of dooming them to eternal punishment? It is evidently impossible. Holding that nothing done by almighty power can be wrong, the Calvinist must acquiesce in the eternal damnation of the predestinated reprobate as perfectly consistent with the perfections of the Divine character, and look with

complacency on their condition, which every unperverted mind must regard with unspeakable horror.

Such is the religion of fear. Let us now turn our attention to the religion of love. Here, too, the love of God is the leading principle, but it is laid on a far broader and firmer foundation. That God is love, and that his tender mercies are over all his works; that as he is the Creator of all, so his providence extends to all; and that his bounty is shared by all who have not by evil conduct excluded themselves from being its recipients;—these are the delightful convictions of him who really believes and feels that God is good; and these are joyful and ennobling sentiments. He sees, indeed, that moral and religious excellence, comprising all our duties to our Maker, to ourselves and to our fellow-creatures, is the only path which leads to happiness here and hereafter; or rather, that virtue and religion *are* happiness, the highest that we can ever enjoy in any state of existence. In looking into the world around him, indeed, he finds few characters which appear to be mainly influenced by religious motives; and he sees too much reason to fear that few are to be met with who can be brought to the just regulation of their conduct without a change of character and a practice of self-denial which must prove highly painful. He reads with awe in the New Testament denunciations of future punishment of the wicked in the world to come, expressed in terms calculated to inspire the most awful apprehensions. Still he holds fast his firm conviction that God is love. He finds it impossible to believe that God will punish any of his creatures from mere vengeance, or, in the language called orthodox, for the satisfaction of his justice. To him it seems far more probable that the punishments of a future state are the natural consequences of sin in this life, and that they will be inflicted for some benevolent purpose; and he will perhaps be inclined to think that they are of a remedial character, and will issue in bringing the sufferer to religion and virtue. On this subject, however, the Scriptures give us no distinct information, and we are therefore not authorized to rely with any confidence on what is mere conjecture. It does, indeed, seem astonishing that any one should believe the doctrine of eternal punishment, unless it can be shewn that the language of the New Testament is so clear as to leave no doubt on the subject,—which assuredly is not the case. Firmly believing, then, that the goodness and mercy of God extend to all his creatures, he who has happily embraced the religion of love will extend his benevolent regards to all around him, and will consider his thoughts and time, and all his means of influencing his fellow-creatures, never so well employed as when endeavouring to improve their characters and to advance them in the ways of virtue and religion. Happy are those who regulate their minds and conduct on these ennobling principles. They rise far above the influence of ill-regulated passions, debasing selfishness and mad ambition. Their ways are ways of pleasantness, and all their paths are peace.

L.

JUDGE STORY.*

Nearly seven years have elapsed since the death of this distinguished man, of whom Lord Campbell said in the House of Lords, that he was greater than any law writer of whom England can boast since the days of Blackstone, and whom Lord Brougham called the first jurist living. These copious memoirs are edited by his son, who has received a legal education, and has also devoted himself to the fine arts. He has the satisfaction of knowing that in undertaking the work he followed his father's wishes. "Such parents as yours," Judge Story once wrote to a filial biographer, "deserved such affection, and admiration, and reverence. I know not what I should envy so much, if envy could ever mingle with such feelings, as to have a filial tribute in such a form." After reading the Preface, we are little inclined to criticise,—especially one who has made such a valuable contribution to biography. We think, however, that Mr. Story, in avoiding the false pride which writes in cold injustice to the feelings of the heart, has occasionally written what a less courageous biographer would have left to the suggesting mind of the reader. We especially allude to some comparisons he institutes between his father and other eminent men. For English and unprofessional readers the work is too long: they may be disposed to make large omissions, and may omit too much. Mr. Story would render the world a great service if he would compile an abridged memoir, in a cheap form and about a quarter the size, which would bring the excellent example of his father before a wider and busier circle of readers.

Many of us are less acquainted with Judge Story, in his legal capacity, than as the classmate and friend of Channing and Tuckerman; and in the present article we shall chiefly aim to present him in connection with those principles of civil and religious liberty to which these pages are dedicated.

The work is in great measure autobiographical, consisting of letters, and it commences with a sketch of his own early history, which he wrote for his son in 1831. Had not more pressing engagements interfered, he would have composed Reminiscences of his life and times, on the plan of Butler's.

Joseph Story was born at Marblehead, four miles from Salem, in Essex county, Massachusetts, on the 18th of September, 1779. His father, Elisha Story, was one of the sturdy patriot band (about seventeen in number) who, in the disguise of Indians, boarded the ships in Boston harbour in 1773, and threw overboard the tea on which the obnoxious duty had been imposed. He afterwards served in the early part of the revolutionary war—in one campaign under Washington—as army surgeon. Subsequently he practised as a physician with much success. His temper was sunny, his self-control great,

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* Life and Letters of Joseph Story, Associate Justice of the Supreme Court of the United States, and Dane Professor of Law at Harvard University. Edited by his Son, William W. Story. 2 vols. 8vo. London—J. Chapman. 1851. [As we see no printer's name, we infer that the work was printed in America, with a new title-page for London.]

and he had a quick insight, natural tact and sagacity. Several interesting anecdotes are recorded of him. When a widower with seven children, he married Mehitable Pedrick, a step which, on the part of a young lady of nineteen, shewed no small courage, especially as from the necessities of the time she was often "forced to be at once servant, seamstress, housekeeper, schoolmistress and lady." She was handsome and vivacious, very tenacious of her purpose, with great gaiety of disposition, and to a good old age retained her impatience to be assisted, and her readiness to take the lead. She records that she used to tell her son, "Now, Joe, I've sat up and tended you many a night when you were a child; and don't you dare not to be a great man." "No one who knew" Judge Story "can fail to see how strongly the peculiar traits of both parents were stamped upon his nature. The friendly geniality and broad understanding of the father forming the base of his character, which was heightened by the indomitable will, vigour and enthusiasm of the mother."

He early exhibited quick and general powers of observation. When a child of three years old, it was his favourite occupation to sit on the front door-steps and remark all that passed, of which he would afterwards give a clear account. He afterwards made friends with the town barber, and listened to the conversation of those exciting revolutionary times. "This handsome, florid boy, with long auburn ringlets which curled down to his shoulders, and a face full of animation, could not fail to attract much notice; and frequently, at the instigation of the barber and the gentlemen, he would mount the table, and declaim pieces he had committed to memory, and even at times would make prayers (!) * * * Without being intrusive, he was anxious to hear and understand all that passed, and was as devoted a listener, as he afterwards became a talker,—which is saying a great deal." Afterwards he took part in the discussions, in which he acquitted himself with much skill. He seems to have loved the company of his seniors, and among his young associates would not take any subordinate part in their games.

Marblehead was a secluded fishing town. "Its whole business was annihilated during the revolutionary war. Many of its inhabitants entered the army and navy, or served on board of privateers; and from the various calamities incident to such situations, the close of that war found the town with upwards of nine hundred widows, whose husbands had perished in the conflict." It seemed struck with a premature decline, and the means of education were scanty. All sorts of superstitions abounded there, and the Judge attributed to his early home his taste for romances, which he retained to the last. He enjoyed Mrs. Ratcliffe's novels; and in the week before his death, when his wife was reading the clerk's ghost-story from Barnaby Rudge, "he listened to it with fresh delight, saying as she finished, 'Dickens is a man of real genius. That representation is to the life. I have beheld it a hundred times in Marblehead.'"

He gives an interesting description of the religious influences to which he was subjected in boyhood:

"It is somewhat singular that though I had a good deal of the vivacity of youth, I was much given to private and contemplative reading. I had been bred up in a church which inclined strongly to Calvinism, and my uncle (who

was the minister of it) was much inclined in his preaching to dwell on the terrors of the law, upon man's depravity, and eternal torments, and he felt no scruple in mentioning hell, even to ears polite. My earliest impressions, therefore, of God were those of terror, and not of love; of awe, but not of filial affection. And in my secret devotions I approached him as a being whom I was to propitiate, rather than a parent of whom I was to ask blessings. My thoughts, on this account, were often gloomy; and I knew not how it happened, but so the fact was, that topics respecting death, the grave, and eternity, became more familiar with my thoughts than any other. I owned a little pocket volume of Young's Night Thoughts, which I used to carry about in my solitary rambles, and read with intense interest, I should not say with pleasure, for it was rather darkness visible."—I. 37.

Better seed was, however, sown in his home, as we learn from a previous extract from his autobiography:

"My father was a religious man, liberal and charitable in all his views. He was an Arminian in principle. My uncle, who was the minister of the church to which he belonged, was a warm and, indeed, over-zealous Calvinist. Between him and my father there were often disputes on the points of their faith; but these occasioned no alienation. One of the earliest impressions that I have, is of a conversation in which he spoke with great kindness and charity of the Roman Catholics, among whom he said there were many pious and excellent men. I was too young at the time to know who Roman Catholics were, or what was their creed. But toleration of Popery was at that time almost a deadly sin among the good old Calvinistic Puritans: and I honoured his opinion the more, because it formed such a contrast to that of others who were about him. I trace back to this source my early and constant hatred of religious persecution, and my love, my inextinguishable love, of freedom of opinion and inquiry in matters of religion. They have now become the guiding maxims of my life.

"My father was for the last fifteen years of his life accustomed to have family prayers in the morning and evening. On Sunday, after the public afternoon service was over, all the family, including the servants, were assembled in one room, and he then read a printed sermon of some English divine, and concluded the day with reading a portion of the New Testament, and with prayer. I still remember those meetings with great pleasure. My father read with remarkable clearness and propriety, and it was a treat to sit under him while he gave us specimens of the best eloquence of popular divines. The flexible tones of his voice, the graceful modulation, the animated zeal, and the patriarchal simplicity of his utterance on those occasions, gave me a taste for serious reading and touching eloquence, which turned my thoughts even in youth to the sober realities of life. I am sure that I was greatly a gainer by those domestic services. And when in after life I read Burns' beautiful poem of the Cotter's Saturday Night, I felt a thousand times that it portrayed scenes familiar to my thoughts and dear to my recollections."—I. 7, 8.

Till the age of fifteen he continued at a school where, as is not unusual in New England, girls were also educated. He was early struck with the flexibility, activity and power of the female mind, and in after life came to the conclusion, that the mental inferiority frequently observed in women arises from the circumstance that in their case education too frequently stops about the time it effectively begins with men. He was a brave and generous boy, but left school under very painful circumstances. His master, a clergyman, in revenge for some chastisement he had inflicted on one of his boarders, beat him with such passionate brutality before the whole school, that he could no longer consent to go there. With great exertion he pre-

pared to enter Harvard College; but when he went to Cambridge to be examined, he found that it was requisite, in addition, to be examined in the books that the freshman class had been pursuing during the past six months. For a time he felt overwhelmed; but he was not one to be easily daunted, and by intense application he mastered all that was necessary in the course of six weeks, and without difficulty obtained his matriculation. This mental effort is the more remarkable, as there was no one at Marblehead to give him instruction in the Homeric dialects, and he had to read, among other books, two of the Iliad. He began with five lines a day, and ended with two hundred. "I could look back," he says, "upon my past labours with the silent consciousness of victory: there is nothing to a young mind, unaccustomed to the exercise of its powers, so gratifying as this."

Some weeks elapsed before his class were reconciled to this interloper, whom they were disposed to criticise and ridicule for the peculiarities which resulted from his imperfect training. But he says,

"I had the good fortune to chum with a young man who saw my embarrassment, and gave me a kind welcome. From the first moment of my acquaintance up to this hour, there has been a most unreserved friendship between us. Not a shadow has ever obscured it. Not a chill has ever passed over it. I owe him much. He is one of the best and worthiest of men; and the lapse of thirty-five years enables me now to speak of him as a bosom friend, in whom I repose unlimited confidence, and to whom I owe much of the truest happiness of life. May God preserve the blessing to me, even to the close of my life."—I. 46.

This friend was Dr. Tuckerman, the friend of man. Dr. T.'s daughter says,

"It was a rich treat to see him and Judge Story together. They had been class-mates and room-mates at college, and though their paths in life ran in different ways, yet, whenever they did meet, it was with all the ardour of youthful friendship; well they loved to talk over those old times together, and many a peal of laughter rang out as they did so. I have seen them meet and embrace in the crowded street, as if quite unaware either of the presence of others, or that in years they were now both old men."*

Dr. Channing was another distinguished class-mate. He excelled Channing in mathematics, but Channing was his superior in English composition: in other respects it was difficult to award the palm. "Their emulation was truly honourable and generous. No envy or jealousy soiled their endeavours; but like brothers sympathizing in one noble aim, they struggled side by side, proud of each other's strength, and at the close each assigning the superiority to the other."

He survived both of his eminent fellow-students, and paid a tribute to the memory of each. His reminiscences of Tuckerman were embodied in Dr. Channing's tribute to that devoted philanthropist; his college recollections of Channing are known to the readers of the Memoir by his nephew.

His university life was an extremely happy one. He passed through its snares, which were then great, without stain or reproach. Whatever his hand, or his head either, found to do, he did with all his

* Memoir of Dr. Tuckerman, by Miss Carpenter, p. 3.

might;—untiring in talk, in work or in sport, full of poetry and ardour, and "overflowing with love for everybody, of either sex, with whom he came in contact; and all his letters abound with the warmest expressions of affection and confidence."

Change of place and companions promoted a complete change in his religious views:

"A weight was now lifted from his heart: he saw the shining thread of love lead through all the dark labyrinths of life; and from being a Calvinist, he became a Unitarian. While in the ignorance and bigotry of the age Unitarianism was considered as nearly a convertible term with Atheism, and was scarcely avowed, he believed in the humanity of Christ, and fearlessly spoke his mind. His brother, Mr. William Story, says,—

"'After my continued absence from home for four or five years, we met again, your father being now about eighteen years old, and renewed our former affection towards each other. At this time we were, from a similarity of sentiment, drawn more closely together. I allude particularly to our religious opinions. We frequently discussed the subject of the divinity and the humanity of Christ; and we both agreed in believing in his humanity. Thus you see that your father and myself were early Unitarians, long before the doctrine was preached among us by any one, unless I except Dr. Bentley, of Salem.'

"This faith he retained during his whole life, and was ever ardent in his advocacy of the views of liberal Christians. He was several times President of the American Unitarian Association, and was in the habit of attending its meetings and joining in its discussions. No man, however, was ever more free from a spirit of bigotry and proselytism. He gladly allowed every one freedom of belief, and claimed only that it should be a genuine conviction, and not a mere theologic opinion: considering the true faith of every man to be the necessary exponent of his nature, and honouring a religious life more than a formal creed."—I. 57.

It appears (p. 93) that his repugnance to Calvinism had led him for a time to hesitate respecting Christianity, which he had once supposed identical with it. His heart and reason, however, both found a settled home in the simple teachings of the gospel. In a letter to a friend, a quarter of a century afterwards, he gives the following account of what he deemed the fundamentals of Unitarianism:

"The Unitarians are universally steadfast, sincere and earnest Christians. They all believe in the divine mission of Christ, the credibility and authenticity of the Bible, the miracles wrought by our Saviour and his apostles, and the efficacy of his precepts to lead men to salvation. They consider the Scriptures the true rule of faith and the sure foundation of immortality. In short, their belief is as complete of the divine authority of the Scriptures as that of any other class of Christians."—I. 441.

He left college at the age of nineteen, and his ambitious hopes led him to the law, which he studied in his native town, under Mr. Sewall, afterwards Chief Justice of Massachusetts. He found it for a time a very dismal change after the happy days of Cambridge; and the technicalities of his pursuit were irksome to his enthusiastic and poetic temperament. He resolved, however, to succeed, and not unfrequently, for months, devoted more than fourteen hours a day to study. His difficulties were increased by Mr. Sewall's absence at Congress. Elementary books were rare; and "the student, after reading that most elegant of all Commentaries, Mr. Justice Blackstone's work, was hurried at once into the intricate, crabbed and obsolete learning of Coke on Littleton." Judge Story never forgot

Mr. Sewall's direction to read this book, a very large folio, with Hargrave and Butler's notes, which he was required to read also. "Soon after his departure" (for Washington), he says, "I took it up, and after trying it, day after day, with very little success, I sat myself down and wept bitterly. My tears dropped upon the book, and stained its pages. It was but a momentary irresolution. I went on and on, and began at last to see daylight—aye, and to feel that I could comprehend and reason upon the text and the comments. When I had completed the reading of this most formidable work, I felt that I breathed a purer air, and that I had acquired a new power. The critical period was passed; I no longer hesitated." (Vol. I. p. 74.) He afterwards became distinguished as a thorough black-letter lawyer.

After remaining a year at Marblehead, he entered the office of Mr. (afterwards Justice) Putnam at Salem, where he had more congenial society. He was, however, at first tabooed as an Atheist on account of his Unitarian opinions; and as a Republican—a somewhat strange objection; but the Federalists, who were in power there, regarded the party who bore that name as dangerous. He was called to the bar in 1801. Justice Sewall was strongly opposed to him politically, but he said to Chief Justice Parsons, "It is in vain to attempt to put down young Story. He will rise; and I defy the whole bar and bench to prevent it."

In after life his opinions were moderate, and he was a powerful defender, as well as expounder, of the Constitution; but he would say, "I like as much to see a young man democratic, as an old man conservative. When we are old, we are cautious and slow of change, if we have benefited by experience. When we are young, we hope too much, if we are generous and pure." (P. 99.)

We learn a laudable practice at the bar of that county, which we should be glad to hear is not peculiar to it:

> "The habit of that bar was to disclose freely to the adverse counsel the points which were to be controverted or admitted; whereby much expense to clients was saved. What, out of court, was agreed to, was always admitted on trial, and by this means much trouble and expense of witnesses was prevented. No traps were set, but the debateable ground was maintained with as much earnestness as was consistent with good breeding. These agreements were uniformly verbal, but were always performed."—P. 99.

In 1804, he shewed the versatility of his powers by publishing two works,—one, "Selections of Pleadings in Civil Actions;" the other, "The Power of Solitude, and other Poems." The first was very favourably received, and became a standard book; the last is very rare, as the Judge subsequently bought up all the copies he could find, and burnt them. Though it contains many good passages, it was infected by the extravagance of the time; and he said, in after life, that it cost him years of labour to divest himself of the false taste in composition he acquired in youth.

His Pleadings had been successful in vanquishing the Power of Solitude, and after "bending at many a shrine,"—for he was extremely susceptible,—he was married in December, 1804. He briefly and touchingly records the melancholy termination in his autobiographical letter:

"I will not speak to you of this marriage, from which I anticipated so much happiness. Miss Oliver, at the time we were married, was about twenty-two years of age. She was an elegant and accomplished woman, full of fine sense, and interesting in her person and manners. Most persons would have called her beautiful. Our happiness lasted but a short time. She was taken suddenly ill, and, after a very short sickness, died on the 22nd of June, 1805. This blow I felt with great severity at the time, and it quite unmanned me. It was soon followed by another, which completed the prostration of my dearest hopes. My father died within two months, in August, 1805. I never look back upon this period of my life without feeling a sense of desolation. It left a dark and melancholy train of thoughts behind. I was new to grief, full of hope and ambition, with an ardent enthusiasm, and almost romantic fervour of imagination. All my hopes were at once cut down and crushed. I remained for a long time like one in a painful dream; and ever since there has been at times on my mind a dread of gloom, which sorrow probably always gathers, and which even the very sunshine of my life does not wholly dissipate."—I. 114.

In 1808, he married again a lady who survives him; but only one son, the author of this work, remains of her family.

Meanwhile, he sought relief in severe and exclusive labour in his profession. The brief limits of a review prevent us from noting the interesting incidents of his early professional career. In 1805, he was chosen as a representative of Salem in the Massachusetts Legislature, and soon became a leader of his party. He never, however, was a partizan, and displeased his political friends by carrying a measure to give the Judges a more adequate and permanent salary: they were all at that time federalists, and the democrats were desirous to starve them out of office.

In 1808, he entered Congress, and shewed his independence by opposing the Embargo, which he had defended when he thought it only a temporary measure, but which was bringing on the New-England States greater disasters than those even which followed the war. What he saw at Washington disgusted him with the chicanery and meanness of parties, and he declined re-election; but he re-entered the House of Representatives of Mass., of which he was elected Speaker. His quickness and tact enabled him to manage that turbulent and heterogeneous body with remarkable success.

In 1811, he received and accepted the office, which he held for the rest of his life, of Associate Justice of the Supreme Court of the United States. He was the youngest Judge on the bench. This court consisted of seven Judges (there are now nine), of whom one is Chief Justice, the others Associates. They have an annual session at Washington, and each Judge has his circuit, in which he holds a court twice a year in each State contained in it. Their jurisdiction relates to all cases arising under the constitution, the laws of Congress and treaties, to all cases of admiralty and maritime jurisdiction, and to controversies between States.

He made a considerable pecuniary sacrifice in undertaking the office; for, in accordance with the parsimony shewn in the United States towards their highest functionaries, his salary was only £730, though it was ultimately raised to £940; but the office was one which suited his vigorous and active mind. His duties extended over common law, admiralty and equity; and in each of these departments he succeeded almost beyond precedent. Though our limits preclude

us from sketching his judical career, we may advert to some instances in which he displayed his love of freedom and humanity.

In a charge which he delivered in his circuit in 1819, after commenting on the crime of piracy, he spoke of the laws against the slave-trade, and brought the horrors of that nefarious traffic vividly before the public. As it was well known that, especially in Rhode Island, large fortunes had been thus acquired, it created a great sensation. Such plain speaking was unusual. He was publicly denounced by the papers, and one of them (at Boston!) declared that such a Judge ought to be "hurled from the bench."

"This, like all popular clamours, blew by him, like the empty wind upon a rock. He had made up his mind that it was his duty, judicially and morally, to exert his utmost powers to procure the annihilation of this trade; and nothing availed to check him. He delivered and re-delivered this charge. He printed and circulated it; and steadily bore his testimony against the slave-trade, as repugnant to law, religion and humanity. So strong was his influence, that mainly owing to the change wrought by his efforts in public opinion, the last remnants of the slave-trade were rooted from the New-England States, and a sounder public sentiment was created on the subject."—I. 348.

In the same year, the infamous Missouri compromise was carried, when that State was admitted, and all the existing territories and states below the latitude of 36 deg. 30 min. were surrendered to slavery.

"While this subject was agitating the country, a town meeting was held in Salem on December 10, 1819, in which resolutions were passed condemning the proposed compromise. My father attended this meeting, and in an elaborate speech in support of the resolutions, he declared himself in favour of the absolute prohibition of slavery, by express Act of Congress, in all the territories of the United States; and against the admission of any new slave-holding State, except on the unalterable condition of the abolition of slavery. These views he advocated as being founded on the Declaration of Independence, the Constitution of the United States, and the principles of freedom by which this government was originally inspired. This was the only instance during his whole judicial life in which he was present at a political meeting, or publicly engaged in the discussion of a political question. This fact alone shews how momentous he considered the subject in controversy."

Five-and-twenty years later, he was deeply grieved by the admission of Texas. Dr. Channing's Letter to H. Clay was read to him before its publication, and received his admiration and assent; and when the fatal measure at length approached its consummation in 1844, he writes,

"In my judgment, the admission of Texas into the Union would be a grossly unconstitutional act; and I should not be surprised if it should lead to a dissolution of the Union. It will for ever give the South a most mischievous, if not a ruinous preponderance in the Union. And yet the non-slaveholding States seem to be utterly unaware of, or indifferent to the dangers. Party is the curse of our country, and will probably be the destruction of our liberties, as it was of the old republics."—II. 481.

He subsequently intimates to his son, Jan. 25, 1845, that the admission of Texas was accomplished by bribery:

"This government is becoming daily more and more corrupt, and the decline and fall of the American republic will not be less a matter of history, in an age or two at farthest, than that of other republics, whose fate is recorded in

past annals. However, the present crisis will soon be forgotten and forgiven by the people; and we shall go on as we may, until by some convulsion we come to a full stop. When that will be I pretend not to prophesy; you may live to be a witness of it."—II. 510.

Again:

"If Texas is annexed, as I believe it will be, we owe it to the Abolitionists,* and to the miserable time-servers in the North, who fawn and crouch to the South, and love whatever crumbs fall from their table."—II. 512.

His experience of public life did not increase his respect for public men. He was an earnest advocate for the Union; but it was for a Union to preserve freedom, not to promote selfishness. In early life he had seen his native State threatening secession, when her trade was injured by the Embargo; its subsequent time-serving, in a contrary direction, did not excite his respect. He wrote to his brother-in-law in 1831,—

"My humble judgment is, that the course of Massachusetts, in always preaching moderation, and never expressing herself with the masculine force which belongs to her character, is one of the main causes of her little weight in the Union. She takes no resolute ground as if she were in earnest, when all around are active and decided in their course. There seems to me a great deal of mawkish sentimentality in preaching against meddling with the affairs of the national government when the Union is in danger; most of the States have, for twenty years past, assumed it as their right and prerogative. We weaken ourselves by such a policy at home, and acquire no merit for it abroad." II. 50.

His manly and generous nature is disgusted by the humiliating position which New England often assumed, and he says,—"Let no man be surprised at the private sarcasms or the public taunts that New England is always ready to bow when she can gain any selfish object; that her private interests outweigh all her patriotism and pride of character; that she has little credit for generous feelings, and less for unbending principle." With such confessions on the part of an impartial judge, who was also an ardent lover of his country and its free institutions, we are not to be surprised at the severe charges brought by Abolitionists against politicians, though we may regret their occasional coarseness and want of discrimination.

On two occasions, questions of great importance connected with slavery came before him. In one (La Jeune Eugenie), which occurred in his circuit in 1822, he branded the slave-trade as a violation of the law of nations, and decided accordingly, taking a position which was in advance of even English decisions on the subject. The other was (in 1841) the case of the Amistad, a Spanish vessel, in which fifty slaves rose and killed the captain, and which was afterwards seized by a United States ship of war. The Negroes pleaded that they were native Africans who had been kidnapped; and the Supreme Court decided that they should be set at liberty. Judge Story pronounced the judgment.

A case of still deeper moment was that of Prigg *v.* the Commonwealth of Pennsylvania, in 1842. Pennsylvania had passed a law making it felony to carry off any Negro or Mulatto from that State to

* The Abolitionists were charged with weakening the political power of the party opposed to annexation.

slavery. A person of the appropriate name of Prigg was guilty of this offence, and appealed to the Supreme Court, which found that this Act of Pennsylvania was unconstitutional and void; but, on the other hand, established the position that the United States could not oblige the States to carry out and enforce its laws through their magistrates, but must depend on its own proper courts and magistrates. Judge Story had to pronounce this judgment, the second part of which was opposed by four of the Judges, two of whom gave as their reason, that without the aid of State officers slaves could not be recovered. Judge Story regarded it as a triumph of freedom; and so it would have been, had the North been true to itself. The South, however, made it the pretext for the atrocious law of 1850, which makes the United States' officers the instruments of its iniquity. Happily for him, he was removed to the land where the slave is free from the task-master, before this disgraceful Act degraded the functionaries of law into the abject tools of despotism.

Though a most upright Judge, it cannot escape us that he moved in fetters, as perhaps every one must who consents to be the exponent of imperfect human legislation. He says (1842), "I shall never hesitate to do my duty as a Judge under the constitution and laws of the United States, be the consequences what they may.* That constitution I have sworn to support, and I cannot forget or repudiate my solemn obligations at pleasure."—II. 431.

Negroes are not the only injured race in America. The extermination of the Indians is perhaps as abominable, only the abomination is one which *we* have not yet a title to denounce. The case of the Cherokees in Georgia was brought before him. "I never in my whole life," he says (II. 19), "was more affected by the consideration that they and all their race are destined to destruction. And I feel as an American disgraced by our gross violation of the public faith towards them. I fear, and greatly fear, that in the course of Providence there will be dealt to us a heavy retributive justice." A missionary among the Cherokees had been imprisoned, by virtue of an Act of Georgia, because he had not a permit from the Governor of the State! The Supreme Court caused a great sensation (in 1832) by declaring the law unconstitutional. Georgia was full of anger and violence, and violent opposition was anticipated; but he was at ease, because the Court had done its duty.

Nor was he indifferent to the cause of religious liberty. The celebrated Girard left a very large property in Philadelphia to found an institution for orphans, in which he desires that the scholars be taught the love of truth, morality and benevolence; but, with a view to prevent clashing doctrines and sectarian controversy, no minister of any denomination was on any pretext to be admitted within its walls. Daniel Webster, on the part of the heirs, contended that the restriction was anti-christian, and therefore illegal, and addressed the pre-

* On the other hand, Hon. C. Sumner says,—"High in his mind, above all human opinions and practices, were the everlasting rules of *Right;* nor did he ever rise to a truer eloquence, than when condemning, as I have more than once heard him recently, that evil sentiment, 'Our country, be *she right or wrong*,'—which, in whatsoever form of language it may disguise itself, assails the very foundations of justice and virtue."—II. 621.

judices of the clergy. Scripture was quoted on each side; and the Court seemed to resound with sermons, proving, what the history of the College has since confirmed, that the presence of ministers is not essential for religious controversies. It was, contrary to public expectation, unanimously decided against Mr. Webster.

"It fell to my lot" (he writes to Mrs. Story, March 5, 1844) "to deliver the opinion of the Court, which I would gladly have declined, if I well could, as it involved a great deal of labour and research, and the public expectation was high. I was indisposed to encounter so much effort with reference to my health, which still continues good, and I am out of the scrape without any sensible diminution of it. I shall have much to say to you on this whole matter when I get home, as there are some secrets of private history in it, amusing and interesting. You know that I have ever been a sturdy defender of religious freedom of opinion, and I took no small pains to answer Mr. Webster's argument on this point, which went to cut down that freedom to a very narrow range."—II. 473.

At the same time he maintains that Christianity is part of the common law,—so far, at least, that it is not to be maliciously reviled, to the annoyance of believers or the injury of the public; and was very uneasy when the Massachusetts Legislature proposed to give up, in 1832, the public maintenance of religion. We believe that previously every one was taxed for religion, though he might apportion the amount to whichever denomination he preferred. Now no one need contribute to any church except by his own free will.

His repugnance to anything like persecution is shewn in a letter on the Catholic question, addressed (January, 1826) to J. E. Denison, Esq., M.P., who had visited America, and was a supporter of Canning, whom Story greatly admired.

"In America we have universal freedom of religious opinion in theory, and in a very large sense in practice. We deal with Catholic as with Protestant faith, and we find no inconvenience from it. My own opinion is, that Catholicism, as a political engine, is annihilated the moment you destroy those combinations which persecution and inequality of condition nourish and stimulate. The religion, as such, may continue to subsist, but it will acquire the mildness of Protestantism, and the spirit of inquiry, and the influence of learning and public opinion, will then be more formidable destroyers of Papal influence than all the penal statutes in the world. The very remnant of your penal enactments against Catholics is a rallying point of faction. You have done too much, or you should do more."—I. 489.

He was consulted by Mr. E. W. Field on the judgment in Lady Hewley's case, but replies with considerable diffidence as regards the legal question. After criticising the previous judgments, he says,—

"The ground of the House of Lords is intelligible and clear. I agree that the trust money could and ought to be applied only to objects and persons who might legally partake of it. My own difficulty is whether, as soon as Unitarianism was recognized as a lawful mode of Christian worship under the Act of Parliament, Unitarian ministers were not 'godly and pious persons' within the meaning of the donation of Lady Hewley, so as to partake *in futuro* of the bounty. But if the broader doctrines, broached in the opinions of the Vice-Chancellor, &c., were to be maintained, I should ask, what would become of the mass of charitable donations given by Roman Catholics before the Reformation, and now enjoyed by members of the Church of England?"—II. 450.

As we have before intimated, Judge Story was from conviction a sincere Unitarian, and in practice an avowed and consistent one. He

would not have acted like many from his native State, who are very shy of professing their opinions in countries where they are unpopular. At Washington he made a point of making one of the then scanty congregation, of which Mr. Little, an Englishman, was the first minister.

In 1820, he heard Mr. Everett, who had not then exchanged ministerial for political distinction. He had been invited to preach in the House of Representatives. The Judge thus writes to Mrs. Story:

"On Sunday I went to attend public worship at the Capitol. Mr. Everett preached his famous sermon, 'Brethren, the time is short;' some passages of which he left out, and in their stead introduced beautiful extracts from his sermon on the future prospects of America. The sermon was truly splendid, and was heard with a breathless silence. The audience was very large, and in that magnificent room it had vast effect. I saw Mr. King, of New York, and Mr. Otis, of Massachusetts, there; they were both very much affected with Mr. Everett's sermon, and Mr. Otis, in particular, wept bitterly. There were some very touching appeals to our most delicate feelings on the loss of our friends. Indeed, Mr. Everett was almost universally admired as the most eloquent of preachers. Mr. King told me he never heard a discourse so full of unction, eloquence and good taste."—I. 381, 382.

A different impression was conveyed in the Senate chamber after the death of the celebrated Pinkney, in 1822, when all the principal men in Washington attended, and the coffin was placed in front of the President's chair.

"The chaplain of the Senate delivered an *extempore* discourse to the assembly. It consisted altogether in appeals of terror, and was in the true orthodox style, full of doctrinal dogmas and childish attempts to alarm and frighten. It was so entirely at war with the feelings of all present, that it served only to shock them, and to take away that deep and melancholy impression which every heart felt and every face exhibited."—I. 415.

The following letter (Feb., 1827), addressed to his pastor at Salem, the Rev. Mr. Brazer, will interest our readers; but he seems to forget Dr. Channing's early services to the cause of free inquiry:

"I have read Dr. Channing's sermon (for a copy of which I am obliged to you) with very great satisfaction. You have characterized it in terms which are in perfect accordance with my views. It is bold, decisive, eloquent, and full of fine illustrations. It cannot fail to do much good. I dare say it will add much to his fame as a leader; and the frankness with which it avows and maintains Unitarianism, commands my reverence. But I cannot but remember others who have laboured to produce the same results, and have had to contend with dangers and difficulties; who have undergone toil and turmoil, and encountered cold indifference, and often open censure, for adopting the same lofty and appropriate course in other days. I cannot forget that more than six years ago, *you*, when silence and caution and timid reserve were in fashion, came out with a bold and determined voice, and firmly, yet temperately, proclaimed the same opinions. You did this when it was no passport to favour; when many of your own congregation were hesitating; when the weak and timid held back, and the fear of offence was deemed a more engaging virtue than steady and uncompromising devotion to mere truth—naked Christian truth. I remember your labours at that time, and on those occasions, and I shall not be brought easily to forget them. I cannot but feel that those who have laboured in the vineyard the whole day are worthy of their hire—aye, and more to be thought of than those, however deserving, who come in at the eleventh hour. I rejoice at what Dr. Channing has done; it is a noble work, and suits well with the character of a mature and elevated clergyman. But I remember that he was not the first in the race.

"I dare say you may smile at what I have written, but the subject has unintentionally come over me, and I have been led to some reflections which may admonish me not to do injustice to others whilst I do justice to him. It is a sad sin sometimes to forget."—I. 512.

The second volume contains several valuable letters to Miss Martineau, for whom he entertained a high admiration and regard, though in a kind manner he expresses his dissent from many of her opinions and judgments. He thus writes of the Rationale of Religious Inquiry, by the Rev. James Martineau:

"The title is awakening; for in how few instances has the Rationale guided religious criticism or religious research? The work is full of his characteristic mode of thinking; bold, free, acute, and warm in its colouring. He has done what few men venture on; he has stated the real questions in a frank and fearless manner. As yet, I have found time only to run over the pages in a cursory and hurried manner, for the law term is but just closed, and I have been wedged in by double labours on every side. But I have read it well enough to admire its spirit, and to be edified by its clear and forcible reasoning."—II. 233.

He writes to his wife (1838):

"Divines seem to me so afraid of any doctrines which may be perverted to the aid of scepticism, that they seek to establish some innate principles of a mystical nature to counteract this tendency, and involve the subject, in my judgment, in far more wretched difficulties. Why men cannot rest satisfied with the common principles of evidence by which all human concerns are regulated, to govern them in relation to divine things, I confess myself unable to see. There seems to me, among divines, a perpetual desire to use human reason, and yet to supplant it upon particular topics. Christianity, it seems to me, is as conclusively established by an appeal to human reason for its evidence and its truths, as it can be by appealing to the result of unknown powers, supposed to be innate in the mind, which may be disputed, and have ever been in dispute."—II. 285.

His son informs us (Vol. II. p. 612) that "he often intimated a design to write a work, in which the rules of legal evidence should be applied to the facts of the gospel narration, and the question of its authenticity argued as before a court of justice."

In the year 1829, the Hon. N. Dane, author of the Abridgment of American Law, felt justified by the profits of that work to devote £2083 to the foundation of a professorship, which resulted in the Law School of Harvard University. One of his chief inducements was to secure the services of Judge Story. When President Quincy asked him if he thought that the extensive outline he had marked out for the course could be filled up by one already so closely occupied, Mr. Dane replied, "Yes, Sir, I know the man; he will do this and more; for uncommon as are his talents, his industry is still more extraordinary." Judge Story, though then fifty years of age, accepted the office, and henceforth resided at Cambridge. His salary was only £208; and though towards the close of his life the school numbered a hundred and fifty students, paying more than £3000, of which the largest part was the result of his exertions, he would never permit any augmentation of his income.* It was with him truly a labour of love. He poured forth his richly-stored mind with enthusiasm to his delighted pupils, and so identified himself with his

* His successor has £625.

office, that on the title-page of some of his works he omitted his judicial distinction and designated himself as Dane Professor of Law.

As age crept over him, he was increasingly dissatisfied with his position at Washington. He had become a determined Constitutionalist, according with Chief Justice Marshall, for whom he felt a devoted attachment and profound respect; and as we have already intimated, his insight into public life inspired him with many sad forebodings. When Judge Marshall died in 1835, he felt as if he stood alone. Though, whilst the Chief-Justiceship was in abeyance, he discharged its functions, another successor was ultimately appointed on political grounds. From his uncompromising character, he would lend himself to neither party, and the leaders of the Democrats with whom he had been connected in early life were especially adverse to him, for his unflinching opposition to what he deemed infringements of the Constitution. He intended to resign the Judgeship, and devote himself exclusively to the University.

Though, from the time he took his seat on the bench, he retired from political controversy, he was far from withdrawing himself from the exercise of legislative functions.

"Few measures of importance affecting the permanent institutions of his country, relating to its commerce, manufactures, the administration of justice, or to its foreign relations, were debated in Congress during his judicial life, in which the aid of his learning and counsel was not freely sought and as freely given; and the solid foundations of many a constitutional argument on the floor of Congress were laid in secret by him. His entire freedom from all envy and jealousy of spirit, his learning and liberality of view, and his generosity in giving, pointed him out specially as a fit oracle to be consulted; and some of the most distinguished public men of the day availed themselves of his advice and assistance."—II. 407.

He often insisted on the noble theme, "that no man is another's way," and rejoiced in aiding the success of others. His son intimates that if D. Webster would permit the publication of their correspondence, it would shew how greatly that celebrated statesman has been indebted to him. Before the year 1825, the Federal government had no legal power to punish offences committed within its jurisdiction, as in navy yards, arsenals, &c.: the Crimes Act to remedy this anomaly, which was a measure of great magnitude and importance, was passed through Congress by Mr. Webster, but prepared by Judge Story.

The oppressed and neglected class of seamen, in whom his early residence at a sea-port had led him to feel a deep interest, not only derived benefit from the expositions of former laws in his judgments, but from a new Act which he procured specially for their protection.

Considering that he was by no means a recluse, the amount of his publications is extraordinary. "The judgments delivered by him on his circuits comprehend thirteen volumes. The Reports of the Supreme Court, during his judicial life, occupy thirty-five volumes, of which he wrote a full share. His various treatises on legal subjects cover thirteen volumes, besides a volume of Pleadings." He edited other works. He delivered and published eight discourses on literary and scientific subjects, and wrote numerous articles, reviews, memorials, &c. Lord Campbell writes to him,—"I survey

with increased astonishment your extensive, minute, exact and familiar knowledge of English legal writers in every department of the law. A similar testimony to your judicial learning, I make no doubt, would be afforded by the lawyers of France and Germany; and we should all concur in placing you at the head of the Jurists of the present age." His Commentaries on the Conflict of Laws, Foreign and Domestic, has attained an European celebrity. He brought to this work not only immense learning, but a fresh, vigorous and comprehensive mind, and the experience he had derived from the conflicts between State laws and Federal laws in his own country. The eulogy pronounced by Webster after his decease does not appear overstrained.

"In the High Court of Parliament, in every tribunal in Westminster Hall, in the judicatories of Paris and Berlin, Stockholm and St. Petersburg, in the learned Universities of Germany, Italy and Spain, by every eminent Jurist in the civilized world, it will be acknowledged that a great luminary has fallen from the firmament of public jurisprudence. There is no purer pride of country than that in which we may indulge, when we see America paying back the great debt of civilization, learning and science to Europe. In this high return of light for light and mind for mind, in this august reckoning and accounting between the intellects of nations, Joseph Story was destined by Providence to act, and did act, an important part. Acknowledging, as we all acknowledge, our obligations to the original sources of English law, as well as of civil liberty, we have seen, in our generation, copious and salutary streams turning and running backward, replenishing their original fountains, and giving a fresher and a brighter green to the fields of English jurisprudence. By a sort of reversed hereditary transmission, the mother, without envy or humiliation, acknowledges that she has received a valuable and cherished inheritance from the daughter. English justice admits, with frankness and candour, and with no feeling but that of respect and admiration, that he whose voice we have so recently heard within these walls, but shall now hear no more, was, of all men who have yet appeared, most fitted, by the comprehensiveness of his mind, and the vast extent and accuracy of his attainments, to compare the codes of nations, to trace their differences to differences of origin, climate, or religious and political institutions, and to exhibit, nevertheless, their concurrence in those great principles, upon which the system of human legislation rests."—II. 623, 624.

It is interesting to remark what a strong tie exists between England and the United States in the laws derived from the mother country. Judge Story tells us (Vol. I. p. 300) that President J. Adams emphatically declared, when the question was discussed in the Senate, "that if he had ever imagined that the common law had not by the Revolution become the law of the United States under its new government, *he never would have drawn his sword in the contest;*" and his own warm republicanism never blinded him to the merits of political adversaries in England, to whom he pays, and from whom he receives, the tribute due to eminent legal services.* For England he had an enthusiastic love: he was almost as well versed in its politics as those of his own land: he devoured its papers with eagerness: he was nearly as familiar with the localities of public

* See many letters from Lord Stowell, &c. President J. Q. Adams was astonished at his praise of Lords Mansfield and Stowell, whom he considered as most responsible for the wars between England and America. See this interesting correspondence, Vol. II. pp. 12—22.

buildings in London, as if he had been there: and it was a sad disappointment to him when prevented by a change of plans from visiting those buildings at Westminster, to which "a cluster of recollections belonged, almost unexampled in the history of the world." The masters of the benches of the several inns of court had resolved on inviting him to a public dinner; Lords Brougham and Denman also sent him flattering invitations; and the appreciation in which he was held was naturally gratifying to him.

We have not left ourselves space to do more than to advert to Judge Story's private character, which was in every respect worthy of his public excellence. In diet he was very simple, never having tasted wine or spirituous liquors till he was thirty-two, when desired to do so by his physician: from a tendency to dyspepsia, he abstained from the indulgences of the table; and, what is no insignificant virtue in one of his nation, he did not use tobacco in any form. Except on special occasions, his hours of study were moderate; but whatever he did, he did with his full powers. He read with great rapidity, yet never failed to absorb the essence of the book; and his memory was singularly retentive. In social intercourse he was very animated, and diffused light and cheerfulness in every circle. He was a great and good man. The inflexible uprightness of the Judge was seen in the every-day transactions of life; and his warm-heartedness, generosity, quicksightedness to virtues, and his readiness to help others, were apparent in his official relations. The greatest of all is he who serves the most. Had his extraordinary gifts been fewer, he would have been regarded as a man of genius: as it was, he must be regarded as a truly great man,—great in attainment, in comprehension, vigour and quickness of intellect, in indefatigable industry and energy, in heart and in soul.

It were invidious to compare him with his illustrious classmates. Tuckerman went in the power of love where law is weak. Story and Channing were both lovers of humanity; but Story was more a man of the world, and had more ready sympathies with individuals: he concerned himself with the interests of the time, and had a peculiarly genial and social disposition. We confess that we see indications that, had it not been for his intense love of natural justice, and his earnest and poetical temperament, his reverence for human institutions might have injured him. We venture the opinion, that the English law, and even the American Constitution, may produce on their votaries some of those narrowing effects which Paul traced to the venerable law of his time. His religious views were sound, healthful and practical. He laid great stress on the paternal character of God; and as he believed that our Heavenly Father intended us to be happy, and to make others so, he was not ashamed to confess the pleasure that his temporal advantages conferred. His various bereavements were keenly felt; but he deemed it a duty to dispel gloomy thought by confiding faith and hopeful exertion: and as he approached old age, when, in the course of nature, his children, if living, would have left his roof, their place in his affections was partially supplied by the young men around him, in whom he took so paternal an interest.

The way in which bereavements affect men of very wide sympathies, and women whose hearts are bound up in their children's hearts, is

touchingly illustrated by a conversation after he returned home from a College anniversary:

"He said to my mother, 'I have been a lucky fellow. There are few persons whose life has been so happy as mine.' 'Has it really then been so happy?' asked my mother. 'Yes, very happy,' he answered, 'very happy.' 'And yet we have met with great losses. Think of the children we have lost,' suggested she. 'I remember them,' he answered; 'those sorrows were very sharp; but who can say what might have happened had they lived? I know that God, in his good providence, has ordered all things aright. Besides, I have had great compensations for these griefs. My fame, and the praise that has been so kindly given to me, have been a great delight. What right had I to expect the prosperity and success that I have met with in life?'"—II. 540.

But a higher success awaited him: perhaps not so high comparatively—for who knows how many humble ones will be exalted above us hereafter?—but higher positively, for he had been a faithful servant. A few months elapsed, and he was about to send in his resignation of his Judgeship to Washington; before he could do so, he received a summons to the supreme tribunal of the universe. His last illness was very brief, but from the first he anticipated its termination. He smilingly said to his servant, "Well, David, they are trying to patch up this good-for-nothing body, but I think that it is scarcely worth while." Soon after, he called his wife to him, and said, "I think it my duty to say to you that I have no belief that I can recover; it is vain to hope it; but I shall die content, and with a firm faith in the goodness of God. We shall meet again." He then ceased, and lay, as in prayer, with uplifted eyes. This was on Sunday. On Wednesday, Sept. 10, 1845, he tranquilly breathed his last. His last look was a smile of love; his last word the name of God.

"The intelligence of his death threw a gloom over the community far and near. Tributes to his genius, learning and virtue, were every where paid." Of these, one of the most beautiful is by his pupil and friend, Charles Sumner (now a Senator for Massachusetts).

He had interested himself greatly in the formation of the cemetery at Mount Auburn, and had delivered the address at the opening of it, Sept. 24, 1831;* and now, in the midst of the most distinguished men who were living in the neighbourhood, his earthly remains were deposited among the dead whom he had honoured and loved. There lie Channing and Tuckerman, and there lie his children. There is a marble monument erected by him under the shade of forest trees, on which the names of the children whom he lost are recorded. "On one side of this monument is the motto,—'Sorrow not as those without hope;' and on the other,—'Of such is the kingdom of Heaven.' On the front now stands the following inscription:

JOSEPH STORY,
Born, September 18th, 1789;
Died, September 10th, 1845.
'He is not here—he hath departed.'"

Though full of years, his childlike simplicity and purity of character render the words he inscribed over his children applicable to himself. Would there were more such in the kingdoms of *earth!*

R. L. C.

* Had our limits permitted, we should have been glad to have transcribed the very interesting account of the solemn consecration, and his touching address.

CRITICAL NOTICES.

History of the American Revolution. By George Bancroft, Esq. Vol. I. London—Bentley. 1852.

BEFORE we say a word respecting this book and its author, we feel bound on behalf of the public to protest against the price which they are made to pay for the small portion of it now issued. There is flagrant injustice to English authors in the present state of the law of copyright between this country and America. American authors, according to the last decision in our courts, can enjoy copyright on this as well as the other side of the Atlantic, while English authors have no protection out of England against the American pirate bookseller. The consequence is, that Mr. Macaulay's History can be bought in Boston and New York for a dollar or less, while for a single volume (an imperfect work) of Mr. Bancroft we are compelled to pay three times that sum. We do not know at what price the book is published in America, but we have known cases in which an American work, reprinted in England by one of our publishers, protected by the right of monopoly, has been charged fifty per cent. more here than there. The injustice is the greater, because, notwithstanding paper and advertisement duty, books can be and are produced in England at less cost than in America. Well might Mr. Gladstone say lately in the House of Commons that "the state of the bookselling trade in this country was a disgrace to the community," a text on which the Editor of the Times (May 20) hangs this significant and startling comment: "Nothing in the markets of the universe is so extravagantly dear as a British-made book, whether contrasted with other productions of labour at home, or with similar productions abroad." That we may not be misunderstood, we will take the opportunity of repeating that we wish to see authors, both American and English, fairly protected and well remunerated. We are desirous of seeing (though we have little expectation of it) an equitable international system of copyright. The larger the reading public is, corresponding advantages ought to be enjoyed both by authors and their readers. When both hemispheres combine to furnish buyers of English books, under a wise and liberal system of publication, authors may enjoy liberal repayment (which under the present system of high prices is commonly denied them), and the public receive the books at a moderate price. Issued at a fair price, Mr. Bancroft's historical volumes would have, as they unquestionably deserve, a very wide circulation. We need scarcely say that this book is a second instalment of his promised "History of the United States," the first being the "History of the Colonization of the United States." Mr. Bancroft approaches his great subject not merely as an American, that is to say an earnest republican, but as one of the democratic party of republican America. But he evidently desires to be fair. When his work is completed, with it on the one side, and the not less fair work of Lord Mahon, an Englishman and an aristocrat, on the other, the reader will have the case well stated by two able advocates, and, if he possess the required judicial powers, will be in a condition to pronounce the right verdict on this great portion of the world's history. As an historical writer, Mr. Bancroft, like Lord Mahon, is entitled to the credit of having been one of the first who dared to descend from the elevation heretofore prescribed to the writers of history, and to indulge in digressions, and to diversify his work by biographical sketches and pictorial groupings. Mr. Macaulay has subsequently given his sanction to this more interesting mode of narrative, and the revolution in historical composition is successfully established. Mr. Bancroft wants Mr. Macaulay's intensity and eloquence, and his ordinary writing is less simple. The phraseology of this, as of the previous volumes, is often stilted and affected, and the eloquence is florid; but there is power which

generally sustains the author and enforces the reader's attention, even where his taste is least gratified. We do not feel called upon, with a small and comparatively unimportant portion of the History of the Revolution before us, to discuss any of the moral and historical topics which it suggests; but for the present content ourselves with offering two or three specimen extracts of Mr. Bancroft's style. In his descriptions of the position and characteristics of the several States which entered into the struggle for Independence, Mr. Bancroft is very felicitous. Take the description of Virginia.

"In Virginia there was less strife than elsewhere between the Executive and the Assembly, partly because the King had a permanent revenue from quit-rents and perpetual grants, partly because the Governor resided in England, and was careful that his deputy should not hazard his sinecure by controversy. In consequence, the Council, by its weight of personal character, gained unusual influence. The Church of England was supported by legislative authority, and the plebeian sects were as yet proscribed, but the great extent of the parishes prevented all unity of public worship. Bedford, when in office, had favoured the appointment of an Anglican Bishop in America; but as his decisive opinion, and the importunities of Sherlock and Secker had not prevailed, the benefices were filled by priests ordained in England, and for the most part of English birth, too often ill-educated and licentious men, whose crimes quickened Virginia to assume the advowson of its churches. The province had not one large town; the scattered mode of life made free schools not easily practicable. Sometimes the sons of worthy planters repaired to Europe; here and there a man of great learning, some Scottish loyalist, some exile around whom misfortune spread a mystery, sought safety and gave instruction in Virginia. The country within tide-water was divided among planters, who in the culture of tobacco were favoured by British legislation. Insulated on their large estates, they were cordially hospitable. In the quiet of their solitary life, unaided by an active press, they learned from nature what others caught from philosophy, to reason boldly, to bound their freedom of mind only by self-circumscribed limits. They were philosophers after the pattern of Montaigne, without having heard of him. The horse was their pride; the county courts their holidays; the race-course their delight. On permitting the increase of Negro slavery, opinions were nearly equally divided; but England kept slave-marts open at every court-house, as far at least as the South-west mountain, partly to enrich her slave merchants, partly, by balancing the races, to weaken the power of colonial resistance. The industry of the Virginians did not compete with that of the mother country; they had few mariners, took no part in the fisheries, and built no ships for sale. British factors purchased their products and furnished their supplies. Their connexion with the metropolis was more intimate than with the northern colonies. England was their market and their store-house, and was still called their 'home.'

"Yet the prerogative had little support in Virginia. Its Assembly sent, when it would, its own special agent to England, elected the colonial Treasurer, and conducted its deliberations with dignity and independence. Among the inhabitants, the pride of individual freedom paralysed all royal influence. They were the more independent, because they were the oldest colony, the most numerous, the most opulent, and in territory by far the most extensive. The property of the Crown in its unascertained domain was admitted, yet the mind easily made theories that invested the ownership rightfully in the colony itself. Its people spread more and more widely over the mild, productive and enchanting territory. They ascended rivers to the uplands, and gathered in numbers in the valleys of its lovely mountain ranges, where the productive red soil bore wheat luxuriantly, and gave to fruits the most delicate flavour. In the pleasant region of Orange County, among its half-opened forests, in a home of plenty, there sported already on the lawn the child, Madison, round whose gentle nature clustered the hopes of American union. Deeper in the wilderness, on the highlands of Albemarle, Thomas Jefferson, son of a surveyor, of whose ancestral descent memory preserved but one generation, dwelt on the skirt of forest life, and from boyhood gazed on the loveliest of scenes, with no intercepting ridge between his dwelling-place and the far distant ocean—a diligent student of the languages of Greece and Rome and of France, treading the mountain side with elastic step in pursuit of game. Beyond the Blue Ridge men came southward from the glades of Pennsylvania, of most various nations, Irish, Scottish and German; ever in strife with the royal officers; occupying lands without allotment, or on

mere warrants of survey, without patents or payment of quit-rents, baffling to the last the settled policy of England. Everywhere in Virginia the sentiment of individuality was the parent of its republicanism. Its dauntless mind, not dissenting from established forms, was impatient of restraint and submitted only to self-direction." Pp. 151—154.

Of a different but not less interesting character is Mr. Bancroft's sketch of the efforts of John Woolman to enlighten his countrymen respecting the enormity of Negro slavery.

"On the banks of the Delaware, men that laboured for inward stillness, and to live in the spirit of truth, learned to love God in all his manifestations in the visible world, and they testified against cruelty towards the least creature in whom his breath had kindled the flame of life. Conscious of an enlargement of gospel love, John Woolman, a tailor by trade, content in the happiness of humility, 'stood up like a trumpet, through which the Lord speaks to his people,' to make the Negro masters sensible of the evil of holding the people of Africa in slavery; and by his testimony at the meetings of Friends recommended that oppressed part of the creation to the notice of each individual and of the Society. Having discerned by a bright and radiant light the certain evidence of divine truth, and not fearing to offend man by its simplicity, he travelled much on the continent of America, and would say to thoughtful men, that 'a people used to labour moderately for their living, training up their children in frugality and business, have a happier life than those who live on the labour of slaves; that freemen find satisfaction in improving and providing for their families; but Negroes, labouring to support others who claim them as their property, and expecting nothing but slavery during life, have not the like inducement to be industrious.' 'Men having power,' he continued, 'too often misapply it: though we make slaves of the Negroes, and the Turks make slaves of the Christians, liberty is the natural right of all men equally.'

"'The slaves,' said he, 'look to me like a burdensome stone to such who burden themselves with them. The burden will grow heavier and heavier, till times change in a way disagreeable to us.' 'It may be just,' answered one of his hearers, 'for the Almighty so to order it.' And while he had fresh and heavenly openings in respect of the care and providence of the Almighty over man, as the most noble amongst his creatures which are visible, and was fully persuaded that as the life of Christ comes to reign in the earth, all abuse and unnecessary oppression will draw towards an end, yet under the sense of the overflowing stream of unrighteousness, his life was often a life of mourning, and it was a matter fixed in his mind, that this trade of importing slaves, and way of life in keeping them, were dark gloominess hanging over the land. 'Though many willingly ran into it, yet the consequences would be grievous to posterity.' Therefore he went about, environed with heavenly light and consolation, persuading men that 'the practice of continuing slavery was not right,' and in calmest and most guarded words he endeavoured, through the press, to raise an idea of a general brotherhood, and a disposition easy to be touched with a feeling of each other's afflictions. The men whom he addressed on both banks of the Delaware were not agreed, in all the branches of the question, on the propriety of keeping Negroes; yet generally the spirit of emancipation was prevailing, and their masters began the work of setting them free, 'because they had no contract for their labour, and liberty was their right.'"—Pp. 160—163.

In a note, Mr. Bancroft adds these particulars of Madison:

"The illustrious Madison detailed to me incidents in his career, from his boyhood to his old age. He was sent to school, in King and Queen's County, to Donald Robertson, a good scholar, an emigrant from the Highlands of Scotland, suspected of having joined in the rebellion of 1745, and of being a Roman Catholic. Madison, when at school, had a pony, and the whole charge for keeping the boy and his horse was £8, Virginia currency, for the year; for tuition, 40*s.* a year. In the former generation, Madison's father went to school to Chancellor Pendleton's elder brother, a good teacher, and the whole cost of board and instruction was £5 per annum."—P. 153.

INTELLIGENCE.

DOMESTIC.

West-Riding Tract and Mission Society.

The annual meeting of the W.-Riding Unitarian Tract and Village Mission Society was held on Wednesday, the 9th of June, at Lydgate. Notwithstanding heavy and almost unceasing rain, many friends were in attendance from Leeds, Halifax, York, Huddersfield, &c. Amongst the laymen we observed Mr. Joseph Lupton, Messrs. S. and H. Morehouse, Dr. Bateman, Mr. Hornblower, &c. The following ministers attended: Revds. John Owen, Charles Wicksteed, J. J. Tayler, E. Higginson, J. H. Ryland, J. K. Montgomery, E. Hall, M. A. Moon, F. Hornblower and R. B. Aspland. The religious service was introduced by Rev. R. B. Aspland, and the sermon was preached by Rev. J. J. Tayler. From the words, John xiv. 15 — 17, the preacher took occasion, by an induction of various passages from the Old and New Testament, to trace the Scripture doctrine of the nature and influence of the Holy Spirit. He shewed that, according to the promise of Christ to his disciples, the Spirit was designed to replace his own personal influence. Originally, the Word (λόγος) and the Spirit (πνεῦμα) meant one and the same thing,—some direct communication of Divine power and wisdom to the human mind. In process of time, the former expression was appropriated in a peculiar sense by the philosophic Jews of Egypt, and denoted a personification, sometimes passing into actual personality; while among the Aramæan Jews, the term Spirit seemed never to have passed the limits of the old Hebrew notion of a mere influence or energy descending from God on the minds of prophets. Even in the New Testament the two terms were still used as equivalent,—the expressions, "The Word made flesh," and the "Spirit not given by measure," denoting the same special relation of Christ to God. But in the process of theological development, the Spirit, after Christ's ascension, considered as something different from the Word, which was now identified with Christ himself, passed through the same successive stages of personification, personality and deity, as the Word had already done, and before the end of the fourth century took its place of co-equal dignity with the Father and the Son in the completed system of the Trinity.—The preacher then went on to shew that, in the Scripture account of the operations of the Spirit, we might trace an evident conformity to those unchanging conditions of human nature, of which we are still conscious within our own breasts; that in the order of conversion, an impression is first made on the mind which stimulates the will and the conscience into new action, and leads to penitence and faith; and that when these have produced their proper effects on the heart and the life, then are poured down on the soul the spiritual gifts of peace and joy and love, which admit it to a free and fruitful intercourse with the living God; that these gifts are unattainable without the earnest co-operation of man's voluntary efforts; and that, in this sense, man must not wait for the Spirit, but the Spirit waits for him. With this view, which he considered the Scriptural one, and as constituting the turning-point of a true theology, the preacher contrasted the extreme doctrine of Augustine and the early Reformers, which represents human nature as spiritually defunct and utterly incapable of any moral effort, till a new life has been infused into it by Divine grace.—The spirit of Christ, embalmed in Scripture, perpetuated by tradition, and excited and applied by the rites and usages of the church, furnish the discipline by which souls are trained up into a fitness for receiving and enjoying those highest spiritual gifts which consist in direct intercourse with God. Such souls form the true and invisible church of Christ, which contains in it the spirit of everlasting truth, "because it is the depository of a great tradition and a sublime lesson which a divine speech and a divine life ages ago made manifest to the world, and having once imparted them to the reason and conscience of mankind, left them henceforth to maintain and assert themselves by their own self-evidencing light, and by the testimony borne to them in the instinctive response and spontaneous sympathy of all pure and noble and faithful souls."—The preacher concluded with remarking, that although few additions to primitive Christianity had created more discord and raised more

doubts and scruples than the presumptuous attempts of Councils to define the unsearchable, and the authoritative assertion of contradictions in the so-called Athanasian Creed, there was still a broad, simple, Scriptural sense, in which every Christian must admit an union and harmony and mutual relation between the offices of Father, Son and Holy Spirit in the joint work of human creation, redemption and sanctification, which makes the world we live in, the Scripture we read, and the church which nurtures us, one vast, consistent and progressive process of moral and spiritual discipline.

The profoundly interesting discourse, of which we have given a correct but very brief outline, was listened to with close and gratified attention, and in the later proceedings of the day the preacher was earnestly requested and pressed to give it to the Society for the purpose of having it printed. For reasons stated at the time, the request was not complied with.

The business meeting was formed immediately after the religious service, and the chair was taken by Mr. Henry Morehouse. The principal feature of the meeting was the Report, which was read by Rev. Edward Higginson, the indefatigable Secretary. Of this interesting document we are able to present our readers with a copy.

The Mission department, which was formally grafted on the Society at its last annual meeting at Halifax, after having been experimentally attempted for some time previous under the supervision of the ministers of the Riding, with pecuniary aid one year from the British and Foreign Unitarian Association, seems to claim the first and chief notice of your Committee in their present report.

The last yearly report contained the record of Mr. Squire's first three months' labours as Missionary; and near the close of the year 1851, the Committee thought it their duty to send to each subscriber an intermediate report, of which the following was the most material part. After speaking of Stanningley and Idle as having been the scenes of the Missionary's first three months' labours, that report went on:

"Since June, chiefly during the long summer days, the Missionary has, without neglecting these places, extended his visits to Shipley, Yeadon and Pudsey, in his more immediate neighbourhood, preaching usually in the open air (as also occasionally at Idle), and has also visited Birstall and Heckmondwike. He reports the most encouragingly of his reception at Shipley and Yeadon.

"Mr. Squire has now given notice to the Committee, of his recent appointment to become the stated Minister of Idle, and his consequent resignation of the office of Missionary at large, to take place at the end of December.

"The Committee cannot but feel that such a consummation is, as regards the religious society at Idle, a full vindication of the wisdom of concentrating, rather than too much diffusing, the Missionary's exertions. Indeed, as explained in former reports, Idle was not only the most promising station, but was entitled to special attention in consideration of at least one large benefaction given to the funds, for the especial purpose of building up that society. But Mrs. Humble's generous aid, hitherto given through the Society, will of course be henceforth devoted directly to the support of the stated Ministry at Idle; and while Mr. Squire's successor in the general Mission will be at liberty to labour in other localities as yet little cultivated, the resources of the general Mission will, it is evident, need recruiting. The Committee may possibly receive a grant in aid from the British and Foreign Unitarian Association; but even if such grant be made, they must earnestly appeal to those of the subscribers who made their donations experimental for the first year, to continue them annually; and to all the friends of simple and practical Christianity, to support a Mission, respecting which they confidently declare that the brief experiment thus far made, at once proves the need of such an effort, to bring religious instruction before the people in the only form in which thousands of them are willing to receive it, and gives every encouragement to its further prosecution. In this confidence they have ventured (as time ought not to be lost) to take measures for obtaining a successor to Mr. Squire as Village Missionary, and trust to find that in this step they have your approval and support."

While inquiring for a successor to Mr. Squire as Missionary, the Committee were somewhat startled to learn that that gentleman had determined to leave the neighbourhood altogether in the spring; and they were earnestly requested by Mrs. Humble to resume the station at Idle into their Mission scheme, to the funds of which she sent the munificent sum of £50 as her subscription for one year. This request the Committee could not for a moment hesitate to comply with.

Meanwhile a candidate for the Mission had offered (among several others) in the person of the Rev. Michael Alfred Moon, of Wisbeach, whose personal history as well as testimonials seemed to point him out as especially qualified for the office, alike by his early acquaintance with Orthodox views of religion and his intercourse with the artizan and manufacturing classes, and by the quiet and mature deliberation with which he adopted, and has now for some years preached, Unitarian views of Christianity. Originally a preacher among the Primitive Methodists when quite a young man, and beginning to doubt the doctrines of Orthodoxy, he prepared himself during nearly two years for the duties of schoolmaster, and then settled as master of a British School at Great Ayton, near Stokesley, devoting much of his leisure to the study of liberal theological writers, Dr. Channing especially, and to the re-perusal of the New Testament. His attainment of Unitarian views occasioned his dismissal from the Ayton school by the managers, but with every attestation to his fidelity and ability in his duties. After some months' employment in a business office, he obtained the situation of master to the school connected with the Coseley Unitarian chapel (in Staffordshire), which he held nearly two years, preaching occasionally in the Coseley chapel, and also to the "Christian Brethren" in that neighbourhood. Thence he removed to Wisbeach in 1845, to take charge of the Unitarian congregation there. From all these places your Committee had the satisfaction of gaining uniform attestations to Mr. Moon's excellent character, ability and devotedness to his successive duties. Not least in value were the testimonials of his Wisbeach hearers, who regretted much to part with him, but could not desire to impede his advancement in usefulness and comfort. The Rev. George Harris, of Newcastle, also, than whom no man can better appreciate the nature of the duties which must devolve on your Missionary, attested in the strongest manner Mr. Moon's fitness for the work, both on his own personal knowledge of him, and on the testimony of others in the North who had known him long and intimately. The Committee therefore unanimously invited Mr. Moon to undertake the office, and they trust that his engagement will be looked upon as highly satisfactory and hopeful by the members (to many of whom the present meeting will introduce him), though he can of course have nothing yet to report beyond his mere survey, as it were, of the ground which he is about to cultivate.

Mr. Moon's residence is fixed, for the present, at Stanningley, in accordance with the promise of the Committee to the Stanningley people (made at the time when Idle seemed to be provided with a permanent minister), that the next Missionary should reside either at Stanningley or at Pudsey. The resumption of Idle into the Mission makes it highly desirable to engage, if possible, additional assistance on Sundays, which must always, of course, be the most important days of Missionary duty; and the Committee hope (if the resources entrusted to them be sufficient) permanently to engage the Sunday services of Mr. Pickles, of Bradford. His assistance at both Stanningley and Idle has been very valuable on various occasions, and especially during the interval since Mr. Squire's departure.

Your Committee would also gratefully record their obligation to Mr. Phillips, of Leeds, for his very zealous and able assistance gratuitously given to this Mission, by frequently conducting public worship at Stanningley.

The Tract department has already been made available in many new directions, through the hands of the Missionary. With a view especially to this kind of distribution, the Committee agreed to take 1000 copies of a speech, illustrative of the value of Unitarian views, which was delivered by Mr. Gordon, of Coventry, at the late Huddersfield congregational anniversary, and printed by members of that congregation at a cheap rate. Mr. Moon has found this tract extremely suitable to his purpose, as also the Society's tract on the "Unitarian Churches." A copy of each of these has been sent to each member during the year, the former being enclosed with the notice calling the present meeting.

The books and tracts issued from the Society during the last twelve months, have been as follows:

Members' orders and sales	1013
Presented to members	400
Village Missionary for free distribution	800
Other grants for distribution	94
	2307

The stock in hand, Jan. 1, was estimated at £56. 8*s*. 0½*d*.

The Committee have to record with sincere regret the death, during the past year, of one of their most faithful and efficient officers, Mr. John Harland Fox, for many years the local Treasurer for York. They will recommend to this

meeting a resolution for requesting Mr. Thomas Hands, who has kindly acted since Mr. Fox's death, to undertake the office permanently.

In conclusion, the Committee feel themselves warranted in earnestly bespeaking for the Tract and Village Mission Society continued and increased support. Whatever may be the case elsewhere, or among other classes of society, there is in the manufacturing districts of the West-Riding a welcome widely open among the thoughtful and reading part of the population for the simple theology and earnest morality of the Unitarian church. There is a deepfelt want which none but Unitarians can supply, while there is a danger, evident to every observer,—the danger of hard indifference or rash unbelief,—into which the ill-informed zeal of "orthodox" sects is continually driving the more independent and thinking order of minds, and from which it should be our most religious and benevolent desire to reclaim them. The improved outward condition of the manufacturing population in general, through the continued cheapness of food and prevailing regularity of employment, and the consequent lull of virulent political agitation and absence of social discontent, seem to afford a special opportunity for all well-directed efforts for the development of the higher life, whether through intellectual or more immediately religious agencies. Surely a higher religious faith should be the result of advancing education. Those whose minds are actively alive to Science, Literature and Politics, are not unwilling, for the most part, to be convinced that Religion, too, encourages the highest exercise of the human faculties, and that it can alone harmonize the many voices of knowledge, and all the tones of genuine human feeling, in one full tribute of Faith and Duty to the Great "Father of the spirits of all flesh."

The friends then adjourned to the very commodious school-room of the chapel, where a very comfortable collation was provided, and about 80 ladies and gentlemen sat down. The chair was filled with great ability by Rev. John Owen, who gave animated utterance to the loyal and other sentiments usual on these occasions. The meeting was also addressed by Mr. Wicksteed, Mr. Ryland, Mr. Higginson, Mr. Tayler, Mr. Aspland, Dr. Bateman and Mr. Moon. The last-named gentleman deeply interested the friends of the West-Riding Mission by an explanation of the principles and views on which he proposed to conduct his operations in the Mission, and especially of the mode in which he desired to assert and vindicate the claims of a rational and spiritual theology. At the close of the proceedings in the school-room, the friends from a distance were entertained with much kind hospitality at the residences of Messrs. Sydney and Henry Morehouse. On the previous day most of the ministers named had been most hospitably received at the house of the Rev. John Owen, to whose judicious arrangements all felt that much of the pleasantness and success of the meeting were owing.

Opening of the new Domestic Mission Chapel and Schools, Holbeck, Leeds.

The above chapel and schools, which have been erected by the subscribers and friends of the Leeds Domestic Mission, were opened on Friday, the 21st of May, when the Rev. William James, of Bristol, conducted divine service and delivered an appropriate and very powerful discourse on the claims of Domestic Missions upon the support of Christians. In the evening of the same day about 200 friends sat down to a very comfortable tea, after which a meeting was held under the presidency of Joseph Cliffe, Esq., J. P.

After congratulating the friends of the Mission on the completion of the new chapel and schools, the Chairman observed, that though the Unitarian body had been charged with coldness, that day's business shewed that the Unitarians of Leeds were not to be classed among those who did not care for the mental and spiritual wants of their humbler brethren. But, joyous as was the occasion they were met to celebrate, they had not arrived at the completion of their work. They had indeed prepared a suitable building, and had that day dedicated it to the solemn worship of Almighty God, and the mental, moral and religious improvement of man; but he felt that this was but the commencement of another era in their history as a Mission Society. Having improved accommodation, he hoped their operations would result in increased attachment to the work of love, and the wider diffusion of those benefits which they felt it their duty to confer upon those who came within their sphere.

F. Carbutt, Esq., was gratified to say that in so short a time as nineteen weeks they had completed their new

buildings, and were enabled to greet one another on that occasion. He had had the pleasure of presiding at a social gathering in the old Mission room on the 31st December last, when the contracts for the land and building were duly executed. He looked with much hope to the future operations of the Mission, and felt assured that the edifice which was that day dedicated to the worship of God and the good of man would ere long be looked to as the centre round which many pleasurable associations would gather in the minds of those who frequented it. With increased accommodation, he looked for an increased usefulness, and therefore had pleasure in moving the following sentiment: "May the present improved accommodation provided for the service of the Mission by the zeal of its supporters be the means, under the Divine blessing, of correspondingly increasing its beneficial action on the education, morals and religion of this neighbourhood."

Mr. E. Gaunt seconded the resolution in a plain but very sensible manner, and spoke of many instances in which great good had been done by the Missionary in reclaiming those who had gone astray, and in preventing many from evil courses.

The Rev. C. Wicksteed said that that had been a day of pleasant duties to many of them—to Mr. Hall, their respected minister, and the Mission congregation who welcomed them to their new chapel—to the architect and builders, who had finished their work in due time—to the good people of the neighbourhood, who had evinced very kindly feelings towards them, some of whom had prepared tea for them that day. It was a pleasant duty for Mr. James to be among them and lend his powerful aid on that occasion. But he (Mr. W.) had the greatest pleasure, in that he had to thank Mr. James for his efficient services. He reminded them all that the pulpit from which the preacher had spoken was the old pulpit in which the venerated Dr. Priestley preached in the old Mill-Hill chapel. It had been kept in faith that an appropriate place would be found for it, which he ventured to affirm was the case, inasmuch as it was dedicated afresh to the preaching of the gospel to the poor. Mr. W. concluded by moving, "That the thanks of this meeting are hereby presented to the Rev. W. James for his kindness in coming among us on an occasion so interesting to the friends of pure and practical religion here assembled, and for his appropriate and earnest enforcement of the object which they have had in view in the establishment of this Mission in Holbeck."

Mr. Hall, in seconding the resolution, had great pleasure in witnessing the completion of the new chapel. The old room was very inconvenient for many purposes of the Mission, but he thought the present building would allow them to work freely and comfortably. He was thankful to Mr. James for his services, and could therefore heartily second the resolution.

The Rev. W. James thanked Mr. Wicksteed and Mr. Hall for the kind manner in which his services were referred to, and the meeting for the response they made to the resolution he had to acknowledge. He was glad to have the opportunity of being present on so interesting an occasion, and if any word he had spoken or any suggestion he had made should aid, in however small degree, the cause in which they were so heartily engaged, he was amply repaid for any trouble he had been at. He congratulated the friends of the Mission on the completion of so commodious a building. He was sure there was life in the Mill-Hill congregation; it was gratifying that they were anxious to carry out the practical lessons their pastor gave them, and to labour with him for the elevation of their brethren. The Missionary would find the new building of great advantage to him in carrying out his plans of usefulness. There were many who did not come within the sphere of the ordinary ministrations of the church, and who take no interest in them. To this class especially Domestic Missions were directed, and by the advice, counsel and assistance of the Missionary, many of this class were raised to their legitimate place in the social scale. After speaking in high terms of the distinguishing qualities of the late Dr. Priestley, Mr. J. sat down amidst the plaudits of the meeting.

Thanks to the Building Committee and Architect were proposed by Mr. Alderman Luccock, and seconded by the Rev. E. Higginson, of Wakefield, and duly acknowledged by J. Lupton, Esq., and Mr. Phillips.

The next sentiment, "Prosperity to the West-Riding Unitarian Village Mission, and welcome to the Rev. M. A. Moon," was moved by G. Buckton,

Esq., and seconded by the Rev. J. H. Ryland, and duly responded to by Mr. Moon.

A vote of thanks having been given to the Chairman, the meeting was concluded with prayer by the Rev. W. James.

On the following Sunday morning, divine service was conducted by the Rev. Edward Hall, and a most excellent sermon preached by the Rev. Charles Wicksteed to a large and attentive audience. In the evening, the Rev. W. James conducted the service and preached a very impressive and practical discourse to an overflowing congregation.

On Whit-Monday, the second annual festival of the teachers and scholars of the Sunday-school connected with the Mission took place. The children were assembled in the new school-room at half-past one o'clock, and, after arranging themselves into classes, walked in procession to the spacious mill-yard and grounds of Mr. Brooksbank and Mrs. Servant, to enjoy the afternoon in various innocent and amusing games, in which teachers and scholars joined most heartily. At four o'clock they all drew up in front of Mrs. Servant's house to sing, after which they were refreshed with ginger-beer and figs. At five they returned to the school-rooms to partake of a treat of cake and tea, which had been kindly presented to them by the Committee of the Domestic Mission Society. Having satisfied the wants of the body, they adjourned to the chapel, where a public meeting was held, and to which the parents of the scholars had been specially invited, to hear the children sing, recite short pieces, dialogues, &c. The chapel was nearly filled. During the evening several short addresses were delivered by the Missionary and others. A vote of thanks to the Committee for their kindness and liberality was passed unanimously, and the meeting separated about ten o'clock, every one being delighted with the interesting proceedings of the evening.

Provincial Meeting.

The anniversary of this ancient Presbyterian Assembly was celebrated at Bolton-le-Moors on Thursday, June 17. The religious service was conducted in the presence of a numerous congregation, consisting of friends from Bolton, Bury, Manchester and other neighbouring towns, by Rev. G. H. Wells, of Gorton, and Rev. John Wright, of Macclesfield. The sermon was preached by the latter gentleman, who took for his text John v. 30. The great importance, he observed, attached by Unitarians to the life of Christ arises from the fact that they regard him as the type of universal humanity. Hence every truth we learn concerning him may suggest a corresponding fact concerning ourselves. Though tempted in all points as we are, Jesus was yet without sin, and this moral purity and excellence was the source of the greatness and the foundation of the inspiration of our Saviour. After several passages of scripture had been quoted in support of this view, it was observed that it suggests the important principle with regard to ourselves and all mankind, that moral purity and strength are the necessary prerequisites for extended religious knowledge. This is true of individuals, and also of communities, churches, sects and parties. That body of men among whom there is the greatest effort to do God's will, will be most able to know God's truth. This was illustrated by the history of different sects, and also by the experience of different congregations; and the preacher, after remarking that he was addressing an audience probably composed principally of Unitarians, further illustrated the truth from the lives of some of the Fathers of English Unitarianism,—John Biddle, Firmin, Priestley, Lindsey, Belsham,—and observed that these and others who have since laboured in the same path, were always anxious to do right as well as think right, to promote works of philanthropy as well as pursue intellectual truth, and that it was for this reason that they so far succeeded, and have left us such a legacy of high, noble thoughts and pure religious doctrines. He acknowledged that their descendants in the present day do, perhaps, as much as our ancestors did, but doubted whether we do as much as they would have done in our circumstances; and concluded with an earnest exhortation to all Unitarians to be zealous of good works, both individual and congregational, as a means of fitting us to know the truth, and enabling us to have a just judgment with regard to eternal realities.

At the close of the service a collection was made to defray the necessary expenses of the meeting. When the meet-

ing for business was formed, it was gratifying to see that the congregation generally remained. Amongst the laity present were Thomas Ainsworth, Esq., of Cleator; — Andrews, Esq., of Rivington Hall; Richard V. Yates, Esq., of Liverpool; Edmund Grundy, Esq., of Bury; R. Heywood, Esq., of Bury, &c.

The Secretary of the Widows' Fund called over the roll of the Presbyterian ministers of the counties of Lancaster and Chester, when the following answered to their names: Joseph Ashton, Preston; R. Brook Aspland, Dukinfield; Franklin Baker, Bolton; J. R. Beard, D. D., Manchester; Russell L. Carpenter, Birkenhead; John Colston, Styal and Dean Row; William Fillingham, Congleton; Henry Fogg, Ormskirk; Henry Green, Knutsford; Alfred Hardy, Prescott; F. Hornblower, Nantwich; Brooke Herford, Todmorden; George Hoade, Oldham; James Malcolm, Chester; T. E. Poynting, Monton; William Probert, Walmsley; John Ragland, Hindley; G. V. Smith, Manchester; J. J. Tayler, ditto; William Turner, ditto; John Wright, Macclesfield; G. H. Wells, Gorton; Charles Wallace, Altringham and Dean Row; James Whitehead, Ainsworth; W. Whitelegg, Platt. There was also present Rev. Alfred Worthington, the minister-elect of Stourbridge. During the later proceedings of the day, the Rev. J. G. Robberds was present, and on the following day Rev. J. Layhe, Manchester, and Rev. James Martineau.

The chair had been previously to the calling of the roll taken by Rev. F. Baker.

Rev. J. J. Tayler called the attention of the meeting to the excellent services of the supporter and preacher. After paying an appropriate tribute to the merits of the sermon, he said he had never heard a sermon from a young minister more characterized by good sense, earnestness and modesty, and added that if they habitually addressed one another at those meetings in that tone, faithfully recording what their forefathers had done, and not hesitating to point out the duties which in their altered position devolved on their descendants, their annual meetings would be greatly increased in usefulness.

In seconding the vote of thanks, Rev. R. Brook Aspland expressed the pleasure, not unmixed with pride, with which he had listened to the admirably delivered and very able sermon of his friend and former pupil. The discourse happily combined the intellectual and the practical,—doctrine and duty. It appeared to him to be a good exposition of the gospel of work and duty. He was desirous, if the suggestion were approved by the Assembly, of adding to the resolution the request that Mr. Wright would print and publish the sermon.

The suggestion was echoed by the meeting, and the amended resolution was unanimously adopted. Mr. Wright expressed his willingness to comply with the request of the Assembly.

The next proceeding was an act of courtesy in giving welcome to those ministers who had recently settled in the province, and who had not previously appeared at the Assembly as one of its members. The ministers named were Messrs. Malcolm, Carpenter, Hardy and Herford.

Thomas Ainsworth, Esq., of Cleator, addressed the Assembly, and said that the application which in former years he had made by letter, he now had the pleasure of making in person, that the Assembly would select from their ministers twelve gentlemen able and willing to conduct the monthly service at Cleator. He expressed his gratitude to the ministers who during the past year had ministered to the spiritual wants of the little flock at Cleator so faithfully and so acceptably. He felt that his annual application was a great trespass on the zeal of the ministers of Lancashire and Cheshire. In his remote part of England, they were the only body to whom he could apply for aid, and inadequate as was the pecuniary reward offered, he believed they felt themselves remunerated by the consciousness of the good they were quietly but he believed surely doing.

On behalf of the Assembly, the Chairman expressed to Mr. Ainsworth the gratification felt at seeing him amongst them and receiving from him in person the application just made. So far from regarding that application as a trespass, it was a source of high gratification to all the ministers concerned. It was a pleasure to them to find in a remote part of the kingdom not only a strong desire for their religious services, but also an active spirit of religious inquiry. The gratifying measure of success which had attended the experiment at Cleator, excited the hope that it would become a substitute, erected on a wider and a

firmer basis, for the Presbyterian interest formerly existing in the neighbouring town of Whitehaven.

Rev. Joseph Ashton felt impelled, as one well acquainted with all the circumstances of the case, to record the warm interest he felt in the rise of the Cleator congregation. In the present state of the Unitarian body, it was a pleasing fact that from a distant place application was made from year to year for the renewal of these services. They sometimes at their public meetings heard querulous remarks and expressions of discouragement. In some quarters there might be reasons for the feeling. Against instances of a discouraging nature he would set the success of this interesting experiment in Cumberland. It shewed how much could be done, even by one man, where there was energy of mind and steadiness of character, especially where there was high standing and large social influence. He had reason for believing that the very creditable example set at Cleator had attracted attention, as it well deserved, from many quarters.

The next meeting of the Assembly was fixed at Manchester, and it was deemed a fitting token of respect to Dr. Beard and his congregation to hold it in the chapel at Bridge Street. Dr. Beard said his congregation and himself would give the Assembly a cordial welcome. In order to avoid clashing with the examination of Manchester New College, the meeting was fixed to be held on June 16 (instead of June 23), 1853. A ballot being taken on the election of a supporter, the choice of the Assembly fell on Rev. Charles Beard.

Rev. R. B. Aspland reminded the Chairman of a resolution passed twelve months ago at Altringham, that it was desirable to raise a fund for investment to provide for the current expenses of holding the Provincial Assembly, with a view of superseding the necessity of the annual collection, which it was feared sometimes deterred persons of limited means from attending the religious service.

The Chairman stated that he had during the present year issued a circular on the subject, and had already received from some congregations in both counties contributions towards the object, and believed that, if it received the sanction of the Assembly, it would be immediately carried out to successful completion. A resolution was passed sanctioning the raising of an adequate fund, and appointing Mr. Baker Secretary and Treasurer.

Rev. James Whitehead then, in reply to some questions, read a statement, formerly prepared for the Assembly and printed, respecting the history and objects of the Assembly. Committees having been appointed for arranging the Cleator services, also for preparing the business of the next Assembly, the proceedings at the chapel were brought to a conclusion by a hearty vote of thanks to Mr. Baker and his congregation for their kind reception of the Assembly on that occasion.

The gentlemen present then adjourned to the Swan Hotel to dinner. The chair was ably filled by Rev. Franklin Baker, and Mr. Robert Heywood and Mr. Crook (one of the Liberal candidates at the approaching election for Bolton) were the Vice-Presidents. Mr. Wright and Mr. Wells, as the officiating ministers, were very cordially received by the company, and replied to the compliments paid them in speeches of considerable length and interest. In proposing as a toast, "The Provincial Meeting of Lancashire and Cheshire," the Chairman stated some particulars respecting the origin and history of the Assembly. The first time it was held in Bolton was in 1654, as shewn by the following memorandum in the Cross-Street chapel MS.: "Next Provincial Assembly to bee at Boulton the first Tuesday of May next." It met the second time in Bolton in the year 1657. These were the only times the meeting was held here during the period of the Commonwealth, when the religious service was performed in the parish church. In this its first epoch the meetings were generally held at Preston. Bolton was the place of the revival of the Provincial Meeting, after its long suspension, from 1660 to 1693, in which latter year it was re-established, Bolton being then considered "the Geneva of Lancashire." The meetings were also held here in 1694, 1696, 1699 and 1701. The records afford no further information till 1762, when the Widows' Fund was projected, since which time to the present the meeting has been held here about every seven years, till the year 1840, the time of the meeting previous to the present one. He also stated that he believed they were assembled on a spot on which their forefathers two centuries ago would probably meet. From an ancient print

representing the execution of the Earl of Derby in 1651, which took place at the Cross of Bolton close by, it was ascertained that the premises on the site of which they were now assembled were then an "hostelrie," bearing the same sign, "The Swan."—Rev. James Whitehead, in acknowledging the sentiment, added various interesting facts.—In acknowledging the sentiment of "Civil and Religious Liberty all over the world," Rev. R. B. Aspland spoke on the various topics of peculiar interest at the present time to which the sentiment naturally pointed. In speaking to the sentiment of "The consistent Profession of our Opinions, a Duty we owe to Society and ourselves," Mr. Ainsworth, of Cleator, expressed his conviction that no man ever really injured his position in society by the unqualified profession of his religious convictions. He deplored the feeble support given in too many instances by the laity to Unitarian institutions. Notwithstanding, he was disposed to take a most hopeful view of our prospects. From a very extensive intercourse with men of various opinions and parties, he knew that all concurred in looking on the Unitarians with something like fear and envy, as almost the only religious body existing in England who were in a condition to profit by the growing liberality of the country, and at the same time to meet the great questions that were agitating the minds of the masses.—Rev. R. L. Carpenter spoke to the sentiment of "The Cause of Education."—Rev. J. J. Tayler detailed in a very interesting speech the impressions he had received in a recent interview with M. Ronge, who a few years ago excited the attention of the lovers of religious liberty by the attempt to found a German Catholic Church.—In connection with the sentiment of "Prosperity to the Congregations and Sunday-schools connected with the Body," Dr. Beard expressed his conviction of the sound and hopeful condition of our body in the Northern counties. He repudiated advisedly the despondency to which friends in the South of England had lately given utterance. Looking at the social influence exercised by Unitarians, both laymen and ministers, in the conduct of philanthropic schemes, and at the hold which avowed Unitarians had of the literature of the country (of which he gave some remarkable illustrations), there never was a time when he was less disposed to give way to fear or doubt.—The company united in a tribute of respect to the venerable Rev. William Turner; also to Rev. Franklin Baker and his congregation, which was proposed by Mr. Andrews, of Rivington Hall; and, after one or two other toasts, separated to partake of the hospitality of friends in Bolton.

On the following day, Mr. R. Heywood and the ministers who are members met to transact the business of the Widows' Fund. This valuable mutual Assurance Society was established in 1764, and has been eminently and progressively successful in its operations. Its receipts during the past year were £476. Its property, in land, debentures and mortgages, is estimated at £7177. There is connected with it an auxiliary fund, available when required to meet claims on the Widows' Fund. But the ordinary application of the fund is to relieve members, annuitants and orphans of the Widows' Fund needing and deserving relief. Of this fund the income during the previous year was £285. Its actual capital exceeds £1800. It was gratifying to find that young ministers recently settled in the two counties shewed a desire to secure for their families the benefits of this Society. Several new members were admitted, and relief was granted from the auxiliary fund to various cases of necessity.

After two days of more than ordinarily interesting duties and social relaxations, the ministers separated, with their minds and spirits instructed and refreshed.

British & Foreign Unitarian Association.

The twenty-seventh annual meeting of this Society was held on Wednesday, the 2nd of June, at Little Portland-Street chapel, when the Rev. T. Madge officiated as preacher, and William P. Price, Esq., of Tibberton Court, Gloucester, as Chairman for the day. The service was attended by a larger congregation than we remember to have witnessed for some years; and the admirable tone of the sermon itself, which was a peculiarly clear outline of our religious faith, a vigorous appeal to our consistency as a body, and a hopeful picture of our past and present condition, seemed to recruit the spirits of those who think they see in our liberties a sign of weakness only, and in our sectarian calmness a sign of indif-

ference or decay. The sermon, in many respects a very important one, will be published, and needs, therefore, no comment in this part of our Magazine. We trust that it will do the work for which its author designed it, and for which it is so fitting.

The meeting was of the usual character, except that there were unusually pleasant circumstances attending it. A very able Chairman, an interesting Report, the absence of any discordant feelings amongst those who took part in the proceedings, the announcement of new plans of usefulness undertaken by the Society, and the statements of effective help which have been given to so many that were much in need of it,—these combined to render the prevailing feeling of the meeting one of satisfaction at the manner in which the Association has discharged its office during the past year, and of confidence in its future prosperity and usefulness.

The Report commenced with an allusion to the death of Mr. Geo. Bayley, of Plymouth, and his bequest of £100, the interest of which is to be considered as his subscription in perpetuity to the Association, and his subsequent gift of £500, the dividends on which are to be applied to the purchase of books and tracts for the use of the Western Union and the Devonport and Plymouth congregations. Other benevolent gifts were announced, which will no doubt be specified in the printed Report. The Report then described various important changes in the business arrangements of the Association. We extract the following on this subject:

"Your Committee have to report with sincere regret the retirement of their valued and tried friend, Mr. Hornby, from the office of Treasurer to the Association —a step which the state of his health and his business engagements rendered necessary. He has discharged the duties of that office with uniform attention to the interests and prosperity of this Association ever since its foundation; and during that long period his connection with your Committee has uniformly been marked by great business care and unvarying cordiality. His presence at the meetings of your Committee and his opinion at their deliberations have always been considered by them as of great value and importance; and your Committee, the Subscribers to the Association, and the Unitarian public, owe him a debt of gratitude which can never be discharged. Your Committee felt that they could not shew their esteem and respect for Mr. Hornby better than by the choice of a worthy successor to his office; and they congratulate the members of the Society on the acquisition in this capacity of a gentleman whose character and position, no less than the associations connected with his name, render him in every way worthy of our confidence and respect. Your Committee have only to name Mr. Algernon Sidney Aspland, the son of the late Rev. Robert Aspland, as a confirmation of their hopeful anticipations.

"Within the last few months the offices of the Association have been removed from the rooms connected with Essex-Street Chapel to offices on the first floor at No. 178, Strand. This step was strongly urged upon your Committee by the zealous and generous friends of Unitarian dissent, particularly Mr. J. C. Lawrence; and the chief recommendation of the removal was the convenience of placing the several societies and institutions connected with that dissent in London under one roof, and placing Mr. Whitfield, a Bookseller devoted to the sale of Unitarian theology, in a situation to invite attention and facilitate inquiry. In this latter respect, your Committee rejoice to feel that the removal has proved advantageous; and for the sake of the public good and general harmony, they have quitted the chambers in Essex Street, which had many associations of historical interest, and which were in other respects peculiarly suited to the wants and convenience of the Committee and the body.

"The Rev. Dr. Rees, so long a valued friend to the Association and to all public institutions, who, on the resignation of the late Mr. Horwood, kindly undertook for a while the labours of resident Secretaryship and general Accountant, has been succeeded in that office by Mr. John Webb, a gentleman connected with our Unitarian families in the West of England, who has had much experience in the management of accounts and general business.

"Mr. Webb has already, during the short time in which he has been in office, given proof of his ability and devotedness to his duties; and your Committee feel that by his care and promptitude in the performance of the business entrusted to him, he gives promise of becoming a very efficient help to them in dealing with the various and often difficult and complicated affairs that come under their attention.

"The Committee have found from long

experience that it is absolutely essential to the maintenance and efficiency of the Association to have a gentleman connected with the office always on the spot. To answer inquiries, to give information, to receive subscriptions, and to deal with business constantly arising, as well as to keep the hitherto complicated and elaborate accounts, and to manage the book and tract stock of the Association, requires one person's time; and a gentleman who should be a travelling Agent and general Missionary of the Society, whose business it would be to visit distant districts, and continue perhaps for weeks or months in the provinces, consulting and advising with friends upon the interests of country congregations and societies, could not do this. They felt that the Rev. Hugh Hutton, whose engagement as joint Secretary and Agent with Dr. Rees was commenced in the last Report, had peculiar and eminent qualifications for this latter kind of service, that there was an ample field of interesting and useful action open before him in it; and after much and most careful consideration, your Committee determined to engage Mr. Hutton upon such terms as would enable him to locate his family in circumstances of comfort and respectability in London, and in a manner suited to his talents and eminence as a minister. A salary of £250, in addition to his expenses of transit when engaged in missionary tours for the Society, was therefore offered him for one year. Upon these terms he has accepted the office of general travelling Agent; and he will now be able to devote his best energies to the work of encouraging the friends of Unitarianism, and helping them to disseminate their principles and maintain their institutions in various parts of the United Kingdom. The following portions of letters from your Hon. Sec. and Mr. Hutton will interest the members of your Society, as embodying the view which your Committee take of Mr. Hutton's new duties, and the spirit in which Mr. Hutton enters upon them.

"March 12, 1852.

"My dear Sir,—In conformity with the resolution and instructions of the General Committee of the British and Foreign Unitarian Association, held on Monday last, the 9th instant, it is now my duty to announce to you that the Society is desirous of securing your services as their Home Agent and Missionary. I annex a copy of the resolution, stating the terms on which it is hoped those services may be satisfactorily secured and cheerfully and heartily given; at the same time I forward for your guidance and information an outline of the duties which the Society contemplate in the office. From the friendly conferences which you have had with myself and other members of the Committee on the subject, I entertain the hope that you will undertake the office and enter upon its duties with the most ardent desire to assist the Committee and the Association to the utmost of your power in the furtherance of their objects. You are aware how greatly the Committee have felt the responsibility of pledging so large a portion of their funds for the purpose of carrying out this plan, which has however been long contemplated and urged upon them by various members and friends of the Society; but they look forward with confidence to the results of your energy and zeal to justify the experiment now made. They believe and hope that by your occasional visits to country congregations and district societies, who will gladly welcome you as the accredited agent of the Association, much may be done to awaken a spirit of harmonious co-operation among the Unitarian churches, to diffuse encouraging information, and, by making known the operations, plans and objects of the Association, and its claims upon general support, to strengthen the Society itself; while at the same time new modes of usefulness are opened to our Committee, and the most promising fields for exertion are distinctly seen.

"I have only to request that you will signify to me your acceptance of the office if agreeable and approved, in conformity with the resolution; and I remain, my dear Sir, yours very sincerely,

"Edward Tagart."

"*The Rev. Hugh Hutton.*"

"March 24, 1852.

"My dear Sir,—Having pondered seriously and maturely on the various important matters suggested to my mind by your letter of the 12th instant, and by the papers therein enclosed, I am now in a condition to undertake with a hopeful heart the duties of the office to which the Committee of the British and Foreign Unitarian Association have invited me. I do so with the determination to do what in me lies to carry out the various important objects of the Association, and to bend all my energies to the aim of every special mission on which I may be sent, and with a full reliance on the Committee that they will favour me with their counsel freely and fully as often as they may deem expedient, and with their most lenient construction on my efforts in their

service, when the result of my agency does not appear equal to their expectations or my own anticipations. The field on which I am entering is in many respects an untried one; with all the caution and energy which I am capable of exercising, I must therefore expect many failures and disappointments; but having braced my mind and heart up to the great experiment, I shall endeavour, under the guidance and blessing of the Father of all good, to make it conduce to his glory in the spread of the pure gospel of his Son in our land, and the promotion of the moral and spiritual interests of his family on the earth.

"I remain, my dear Sir, sincerely and faithfully yours,

"Hugh Hutton."

"The following extracts from Mr. Hutton's first report will, it is hoped, justify the step which the Committee have taken in engaging his services. His settlement at Southampton for a certain time has also been productive of excellent fruits, and his short visit to the Eastern counties —the first experiment made in his new office—has been truly cheering in its results.

"As the result of my nine months' stay at Southampton, I am happy in being able to report that the Unitarian society there is in a healthy state, gradually receiving accessions to its numbers, animated with a good spirit, and desirous of doing what it can to support the credit of the Unitarian cause, and to promote the interest of Christian truth, liberty and virtue in that district. An efficient Congregational Committee has been appointed, with an active Treasurer and Chapel-warden; a Sunday-school has been commenced; a Chapel Library has been fitted up; some of the ladies of the congregation have undertaken to preside at the organ, which was generously presented by the venerable Admiral James Gifford, of Jersey; and the Rev. T. F. Thomas, of Ipswich, has accepted an unanimous invitation from the subscribers to become their permanent minister, and is to enter on his pastoral duties among them at Midsummer. I confidently hope that this infant church will, under his zealous and judicious ministry, continue to grow, to improve, and to flourish, until it shall cease to require the fostering care and support of the Association, to whose continued and liberal aid it is mainly indebted, under God's blessing, for its present measure of prosperity and comfort.

"A request having been presented to the Committee for my services at King's Lynn, I made arrangements for a short missionary tour in that neighbourhood, including in my circuit Wisbeach and Boston.

"At Lynn I preached twice on Sunday, May 16th, having a congregational collection at the door after the morning service in aid of the funds of the Association.

"On the Monday evening following, I attended a large tea-party of the congregation, at which I had an opportunity of explaining and enforcing the claims of the Association.

"On the Wednesday evening I preached again to a still more numerous congregation, and distributed a large quantity of tracts among the strangers who were present.

"On Friday, 21st instant, stopped at Wisbeach to consult with the congregation there on the best means of supplying them with the services of a minister; proceeded thence on the next day to Boston, where I preached twice on the day following, the 23rd instant, having a collection for the Association after each of the services.

"On the evening of Monday and Tuesday, the 24th and 25th, I preached in the chapel at Wisbeach to numerous and attentive congregations, and afterwards spent the evening in edifying conversation on the affairs of the church with several members of the congregation at the houses of two of their number.

"On Wednesday I returned to London.

"Through the whole progress of this brief tour, my reception by all classes has been most hearty and encouraging, and in every place the wish has been expressed that the Association would allow their agent to visit their district soon again. I have received the names of thirty-six new subscribers to the Association for annual sums varying from a sovereign to a shilling. It would be premature in me at present to offer any formal suggestions, as arising out of my visits to the churches above named; but I venture to state in this my first report, that I consider it my duty to treasure up the results of my observation and experience in the different places visited in the progress of my missionary tours, for my future guidance, in the formation of my opinion as to what may be the best means in each individual case of promoting the interests of our congregations, and the comfort and usefulness of the ministers connected with them. Without interfering with any, I hope to be able to give some useful counsel, and to render some practical aid to many of both classes who are now in difficulty and despondency.

(Signed) "Hugh Hutton."

The Committee have had the subject of the infringement of their original unsectarian constitution by the British and Foreign School Society, under their consideration, and we hope that the measures taken will prove effectual, as a caution at least to the managers of that institution. The particulars, however, of what has been done by the Association have appeared in the *Inquirer*, and need therefore no further mention here. The prospects of Manchester New College have also been otherwise discussed, and it is only necessary to refer our readers to the Report itself, when issued, for an account of the proceedings of the Association in regard thereto, and to quote the following resolution, which was passed at the meeting in reference to a well-known want of our body:

"That this meeting, while it sympathizes in the object of Mr. Cotton's and Mr. Russell's plan, namely, the improvement of the position and prospects of Ministers, adverting to the great want of approved ministers for the English Presbyterian and Unitarian congregations, considers it desirable that the Committee of this Association, in conjunction with the influential laymen, do call the attention of congregations to the subject, and to the means of supplying the want so deeply felt."

We are glad to see the kindly feeling which exists between the London District Unitarian Society and their older brother, as was exemplified in the Report of the former, which was next quoted by the Hon. Secretary: such a feeling gives strength to both and to the cause for which they labour. We are also glad that the Association embodied in its Report the generous efforts of Mr. Kell at Southampton, and that a great deal has been done in other localities to establish and to strengthen Unitarian worship.

The summary of the grants shews some considerable results. We find that the sum of £547. 6*s*. 7*d*. has been expended in grants of money to many congregations, and of £200 in grants and allotments of books. These grants have been the means of aiding the religious services of Unitarians in India, Canada and New South Wales, as well as in England, and we find a satisfactory state of affairs existing at these places. The entire Report shewed an improvement, rather than a decline, in our prosperity. It is not, however, necessary to insert here the entire financial statement of the Committee, since it will reach our readers in another manner.

Rev. Edward Higginson moved the adoption of the Report. It appeared to him as containing much matter of deep interest, shewing so decidedly the very great value of the institution, and the widening scope opening to it, that he should not be doing his duty if he proposed it with a mere formal motion for its adoption. He was convinced that with this, and all other societies, it is only necessary to shew that work is really being done, and Unitarian liberality will be forthcoming. This Report sets forth a great deal of important work, and some of it new work, and tells us that to meet the claims upon it, it must have larger resources than £1100 per annum; and particularly when the Cooke Fund, which has been giving so much important assistance to the poorest of the poor amongst our ministers and congregations, shall be exhausted. Mr. Higginson also congratulated the Committee on their new arrangements, and said that a better man than Mr. Hutton could not have been found to execute the work entrusted to him.—He was followed by the Rev. John Gordon, who moved a vote of thanks to Mr. Madge for his very powerful and appropriate discourse. "It would give me great satisfaction to move a resolution of this kind to Mr. Madge on personal grounds only. We must all be aware that it was with a special intention of doing honour to him that he was requested to occupy the situation in which he has this day been placed, and he must have seen how the general public sympathize with the feelings of the Committee of the Association towards him, by the numerous and extraordinary congregation which attended the service. As to the discourse itself, my resolution says it was a very able one. It was indeed able, but it was also a singularly appropriate discourse. Its appropriateness to the objects of the Association was certainly no less marked than its great ability. The discourse was upon an important but a well-worn subject, the arguments connected with which are familiar to the members of our body. It was not, therefore, any novelty of argumentation by which it was distinguished, but by the singularly happy manner in which the old arguments were connected together, and the special application made of them to the peculiar circumstances in which we stand at the present time.

It had that charm, which Mr. Madge's sermons always have, that it came from the heart and went to the heart."

Mr. Madge briefly replied; after which a vote of thanks was passed to Mr. Hornby, and suitably acknowledged by that gentleman.

Mr. Kell then moved, "That this meeting cordially approves of the steps taken by the Committee to enforce upon the Managers of the Borough-Road School Society the observance of the rules and principles upon which that institution was originally founded," and took occasion to make some interesting remarks upon the case.

The next resolution (which we before adverted to) was moved by the Rev. S. Bache, who supported it by some forcible observations upon the object which the resolution aims at accomplishing.

The other resolutions will be found in our advertising columns; and we have only to add that they were responded to heartily and in the best spirit of encouragement and hope.

The business meeting having concluded, the Association and its friends adjourned to the Music Hall in Store Street, Bedford Square, where a very pleasant room, a careful adjustment of space to numbers present, a well-provided collation, a good organ, played by Mr. Bache, Jun., son of the Rev. S. Bache, the same Chairman, and some excellent speeches, contributed to render this part of the proceedings unusually interesting and agreeable. We have not space for a report of the powerful addresses of the Chairman, the Revds. T. Madge, E. Tagart, S. Bache, E. Kell and Hugh Hutton, and by Mr. Hornby and Mr. H. C. Robinson. We trust that they will bear good fruit, and be long valued for their earnestness and zeal, and that the whole proceedings of the day will be a pleasant memory to all who took part in its enjoyments or its responsibilities.

Ministers' Benevolent Fund.

On Thursday evening, June the 3rd, a numerous meeting of ministers and laymen was held in the Essex-Street chapel, London, in compliance with Mr. Frederic Russell's invitation to "those who are friendly to the establishment of the Society as originally proposed by his late brother." Timothy Kenrick, Esq., of Birmingham, was called to the chair. The details of the plan intended to be submitted to the meeting had been carefully prepared, we understand, by Mr. F. Russell, assisted by Dr. Russell, the son of the late Mr. Russell, of Birmingham, and by the Revds. S. Bache, of Birmingham; J. Gordon, of Coventry; S. Hunter, of Wolverhampton; and E. Higginson, of Wakefield. The plan having been propounded and explained to the meeting in general terms, a preliminary resolution was proposed, simply declaring the desirableness of founding a Society for the relief of Unitarian ministers when incapacitated for duty, and of the widows and orphans of deceased Unitarian ministers. This resolution was, however, strenuously opposed by several gentlemen; some of whom evidently misunderstood the scope of the proposed plan, and, imagining it to contemplate also the augmentation of poor salaries from a general fund, objected to it as tending to shift the burden from the individual congregations on which it properly rested. Other objectors, while free from this misapprehension, expressed themselves as unwilling to sanction the plan, because it did not embrace the whole question of the position of the Unitarian ministry; and an amendment was ultimately proposed and carried (Mr. Russell withdrawing his motion in deference to the opposition raised against it), to the effect that a Committee of laymen and ministers should be formed to take into consideration the entire position of our ministry, and that they should direct their particular attention to the plan of the late Mr. Russell.

We are sorry for this result, we must confess. It seems like throwing away the labours of the last two or three years, to begin over again. We seemed to have arrived, with pretty general consent, at the acknowledgment of certain evils in the secular condition of our ministry which call loudly for amendment. These had distributed themselves into two distinct classes,—namely, such as press upon *ministers in active service*, and such as threaten them and their families in case of their *incapacity or death*. The former class, the inadequate amount of many of the working salaries, can only be rectified by congregations individually, in a body like the Unitarians, in which the extreme principles of independency are carried out. Yet certain central funds *are* annually disbursed in aid of very poor congregations, and Mr. Cotton had lately attempted (though with little

encouragement) to form an additional fund for this purpose.

It was the *latter* class of evils, however, that the late Mr. Russell's plan contemplated, and these alone. He thought they could be immediately mitigated in a great degree, without waiting for the remoter and more difficult correction of the former class. He proposed to form a Society analogous to those which exist among the members of his own profession, the Medical, and also among the Legal profession and among Artists; analogous to the Benefit Societies of the Artizan class; and most nearly of all corresponding to the Widows' Fund of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire. It was to have been a *Mutual Assurance* fund to a certain extent, inasmuch as no one could receive benefit from it without having subscribed a certain amount to it. But it was to have been a *Brotherly and Beneficiary* society to that further extent to which the Medical and Legal societies are so, when the more prosperous members of those professions subscribe during life and health, but forego their rateable claim in incapacity or death, and their unclaimed policies go in augmentation of such as are claimed by needier brethren or their families. It was to have been yet further a Brotherly and Beneficiary fund, to whatever extent the laity of our body might choose to make it so, by donations, or annual subscriptions, or congregational collections. Such was, in brief, the plan proposed to the Essex-Street meeting.

Mr. Cotton, who seconded Mr. Russell's motion, most handsomely and cordially stated at the outset, that without relinquishing his conviction of the importance of his own plan for the augmentation of *working salaries*, yet, not having met with encouragement to pursue it at present, he should be happy to throw into the scale of Mr. Russell's scheme all the weight he could, including, not improbably, some of the large donations which had been promised to his own. How the two plans could, after this, be confounded, or Mr. Russell's be objected to on the ground of its not including Mr. Cotton's, it may be difficult to explain. We have endeavoured to re-state the matter in question as plainly as possible, and have a few practical and business-like comments and suggestions further to offer.

We think it was hardly graceful, considering the terms in which the meeting was called, that any gentlemen who were *not* "friendly to the establishment of the Society," should have taken part in the meeting, or even have gone to it at all. But let that pass. The amendment at last adopted was not framed by Dr. William Carpenter in hostility to the scheme, but under the conviction of the impossibility of carrying the scheme into effect then and there; and with the same painful conviction the original motion was withdrawn. The responsibility for all further steps in the matter seems now to rest upon the Committee thus formed. Yet we do not see how such a Committee can fulfil its vast trust. It consists of a few gentlemen in London and the neighbourhood, both laymen and ministers, with power to add to their numbers, and to form Local Committees in the country. Can Local Committees *learn* anything of importance beyond what has already been learnt, and perhaps too freely published, respecting the painful facts of the case? What can Local Committees *do*, then, to remedy the admitted and lamentable facts? How can they collectively deliberate and resolve? There were men present, indeed, in Essex Street the other evening from all parts of the country, and they parted without doing anything. What can they do when separate? We fear, little or nothing.

Of course the Committee will put themselves in correspondence with the Birmingham gentlemen who called the late meeting. Perhaps they will request the formation of a Local Committee at Birmingham. We hope and trust those painstaking and generous men will receive any such communication in a kindly spirit; that they will be ready to co-operate with the Committee in any wider plan that may seem possible; but that if no such wider plan should result, they will generously and perseveringly reproduce that of the late Mr. Russell for the acceptance of the Unitarian body, satisfied that, to such extent as it may from time to time be accepted by individual ministers, and of whatever amount of resources it may gradually become possessed, it will so far be an inducement to forethought and providence, and a blessing to some of the saddest needs of human life.

Midland District.

The annual meeting of ministers of the Presbyterian or Unitarian denomi-

nation was held at Derby on Thursday, June 17th, when the following ministers were present: the Rev. Charles Berry, Leicester; J. C. Holland, Loughborough; B. Carpenter, Nottingham; J. G. Teggin, Mansfield; Thos. Hunter, Chesterfield; R. L. Lloyd, Belper; Robert Shenton, Ashford; E. O. Jones, Duffield; C. C. Nutter, Lincoln; and H. W. Crosskey, Derby.

The devotional service was conducted by the Rev. B. Carpenter, Nottingham, and the Rev. J. G. Teggin preached a very appropriate and useful sermon from 1 John v. 1. After the service, the ministers proceeded to transact the usual business, and then more especially to consider certain resolutions, previously prepared, to be laid before them. The object of these resolutions was to increase the usefulness of these annual meetings by changing them into a District Association, both in name and character, instead of hitherto a meeting of ministers only. In that case, members and delegates from the different congregations are to be invited to attend, and reports of their state and condition, together with the schools and the several institutions connected with them, to be given in. These resolutions having been approved and adopted, are to be submitted by the ministers to their several congregations for their approval. The Rev. R. L. Lloyd, of Belper, was provisionally chosen Secretary of the Association.

The ministers were handsomely entertained at dinner at the Royal Hotel, provided by the members of the congregation. It was not found convenient on this occasion to hold the usual tea-meeting in the evening. On the Wednesday evening there was a religious service, when the Rev. R. L. Lloyd conducted the devotional service, and the Rev. C. C. Nutter, of Lincoln, preached an excellent sermon from 2 Cor. iv. 13.

It may also be remarked that there was at this meeting a general expression of approval of the late Mr. Russell's plan, as far as it was known, for the benefit of ministers. By a curious coincidence, the plan of a very similar Society for the benefit of the clergy, founded in 1849, called "The Friend of the Clergy," was read at the meeting by one of the ministers.

Dudley Double Lecture.

The yearly lecture at Dudley was held as usual on Whit-Tuesday, June 1. The devotional service was conducted by the Rev. Matthew Gibson, of Kidderminster. The Rev. Archibald Macdonald, of Newhall-hill, Birmingham, preached from 1 Timothy iv. 7, 8, shewing that godliness "hath the promise of the life that now is, and also of that which is to come;" and the Rev. William M'Kean, of Oldbury, from Isaiah xxxii. 7, 8, "The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand."

Services at the Old Presbyterian Chapel, Hall Bank, Buxton, 1852.

July 4. Rev. T. E. Poynting, Monton.
— 11. Rev. Robert Shenton, Great Hucklow, Derbyshire.
— 18. Rev. B. Carpenter, Nottingham.
— 25. Rev. John Wright, A.B., Macclesfield.
Aug. 1. Rev. Joseph Ashton, Preston.
— 8. Rev. John Owen, Lydgate, near Huddersfield.
— 15. Rev. J. R. McKee, Pendlebury.
— 22. Rev. James Malcolm, Chester.
— 29. Rev. J. Brooks, Gee Cross.
Sept. 5. Rev. George Hoade, Oldham.
— 12. Rev. John Colston, Styal and Dean Row.
— 19. Rev. R. Brook Aspland, A.M. Dukinfield.
— 26. Rev. T. Holland, Loughborough.

Morning service at eleven o'clock.
Evening service at half-past six.

OBITUARY.

Feb. 19, at Boston, Rev. William Ware. The tributes which follow are taken from the last *Christian Examiner*—the first, from the pen of the Editors; the second, from that of Dr. Dewey.

The decease of this honoured and cherished friend has called forth such tributes as his character and his professional and literary services so eminently deserved. We have received from one whose relations to the departed give earnestness to his words, the memorial which

we subjoin, having prefixed to it a slight biographical sketch.

William Ware was born at Hingham, Mass., August 3d, 1797. His father, the Rev. Henry Ware, D.D., was at that time the minister of the religious society of that place, and his mother, Mary Clark, was the daughter of the Rev. Jonas Clark, of Lexington. Dr. Ware, being chosen in the year 1805 to the chair of the Hollis Professorship of Divinity in Harvard College, removed to Cambridge. The subject of this notice was fitted for College, partly in Cambridge, under the care of his cousin, the Hon. Ashur Ware, now Judge of the District Court of the United States for the District of Maine, and partly under that of the Rev. Dr. Allyne, of Duxbury, and his family. He entered college in 1812, and was graduated, in regular course, in 1816.

Upon leaving college he returned to his native town, and there passed the next year as an assistant in the school kept by the Rev. Henry Coleman, Dr. Ware's successor in the ministry in that place. An inmate of Mr. Coleman's family, he commenced, under his guidance, the study of theology, to which he had determined to devote himself. On leaving Hingham, he returned to Cambridge, and there spent the next three years in the study of his profession. During a part of this time, he taught the town school in Cambridge; and was subsequently, for some time, employed in the College Library as an assistant to Mr. Norton, who was then the Librarian. Having completed his preparatory studies, in the year 1820 he entered upon the active duties of his profession, preaching first at Northborough. From this time he was constantly and entirely absorbed in the labours of his calling, preaching in many places, principally, however, in Brooklyn, Conn., in Burlington, Vermont, and in the city of New York. From the two last-named places he received, at the same time, invitations to remain, and, accepting the call from New York, he was ordained over the First Congregational Church in that city (then worshiping in Chambers Street), on the 18th of December, 1821. In 1823, he was married to Mary, daughter of Dr. Benjamin Waterhouse, of Cambridge. From this time he remained in New York, engaged in the arduous duties of his calling, much of the time (previous to the formation of the Second Church) standing entirely alone and unassisted, thus being obliged to devote all his energies to the faithful performance of these duties.

In March, 1836, he commenced in the Knickerbocker Magazine the publication of the "Letters from Palmyra," now better known under its present title, "Zenobia." In October of the same year he resigned his charge, and removed to Brookline, Mass., where he passed the ensuing winter, engaged in preaching and in completing the work just mentioned, which was published, in two volumes, in July, 1837. Having received an invitation from the Second Congregational Church in Waltham to supply their pulpit, he accepted the invitation, and in June of the same year removed there. He resided in this place until April, 1838, when the society was united to the older church in that place, then under the pastoral charge of the Rev. Samuel Ripley. Mr. Ware then removed to Jamaica Plain, where he had bought a place which afforded the opportunity of indulging a taste for rural life and occupations, which he had long desired. Though no longer connected with any religious society, he still continued to preach; occupying his time partly in the cultivation of his little farm, and partly in writing the sequel to Zenobia (now known as "Aurelian"), which was published, under the title of "Probus," in June, 1838. It was about this time that Mr. Ware became the proprietor and editor of the Christian Examiner, which remained in his hands till 1844. In July, 1839, he removed to Cambridge, and was for some time engaged in the conduct of this journal, and in the preparation of a new work of fiction, a part of which appeared in our pages, and was published, under the title of "Julian, or Scenes in Judea," in two volumes, in October, 1841.

In January, 1844, having terminated his connection with the Examiner, Mr. Ware received and accepted a call from the Unitarian society in West Cambridge to become their pastor, removing there immediately. Hoping to remain here long, he built a cottage on the banks of the beautiful Menotomy Pond; but shortly after taking possession of his new residence, in November of the same year, he received the first stroke of the disease which finally terminated his life. Recovering, however, from this attack, he continued to perform the duties of his office until July following, when a second attack of the disease, which now proved to be epilepsy, warned him to abandon a position which he felt demanded the whole power of a whole man. He returned to Cambridge in November, 1845, where he resided for the remainder of his life. Regaining his health, to some

extent, he engaged, in 1847, in the Ministry at Large in this city, and devoted to this work about a year, when he carried into effect a long-cherished plan of visiting Europe, sailing for Leghorn in April, 1848. He passed a little more than a year abroad, spending most of his time in Italy, and chiefly in Florence and Rome, to which, as a student of antiquity and an enthusiastic lover of art, he was especially attracted. From the many letters written by him while abroad, he prepared, after his return, a course of lectures on the cities and the Art that he had seen, which he delivered in Boston, New York, and many other places, in the winter of 1850. These lectures he subsequently published in a single volume, in 1851, under the title of "Sketches of European Capitals." Though somewhat improved in health by his travels, he was yet subject to frequent attacks of the disease which had fastened upon him. But still, as ever, anxious to be occupied in something, he had passed the last summer in the preparation of a course of lectures on the "Works and Genius of Washington Allston." Having completed this undertaking, he was making arrangements for delivering them in this city, when he was seized for the last time by the disease which for years had followed him, on the 10th of February last. He lingered, in a state of unconsciousness, until the 19th, when he died.

Besides the contributions of Mr. Ware to the pages of this work while he was its editor, he wrote occasionally for other periodicals; having, in 1827, edited "The Unitarian," a small periodical published in New York, and devoted to the statement, explanation and defence of the principles of Unitarian Christianity. He was also, for many years, a frequent contributor to the columns of the Christian Register. EDS.

When a friend has gone, after spending days with us, it is natural to *speak* of him; we strive to prolong his presence with us; it is pleasant to think, and to *say*, how good, how noble, how delicate and disinterested, or how tender and true, he was. "Pleasing and *mournful*," alas! when that parting is through the gate that closes upon all earthly intercourse; but it is not *all* gloom. We stand, indeed, in the dim and sad twilight,—thinking of the bright day that has gone down; but the starry realms spread before us, and open to us sublimer visions. The shadow of death is around us, but it reveals to us more than the splendours of noontide life.

It is with sadness that we write in this obituary record the name of William Ware! Who ever saw the name of a friend placed there, without a pang peculiar and distinct from all others,—as if a new and dread seal were set upon the awfulness of death,—or as if the event were too sacred to pass from the hushed privacy and keeping of private grief, into the common form of public record. But sadness must not be our only feeling when we think of him, whose name we put to-day in the solemn roll of noble and excellent men. We will not wrong him so much, as to do nothing but grieve for him. He has lived an honoured life. He has inherited and transmitted an honoured name,—honoured in his person, among our churches, and in the literature of his country, and more than honoured in every private relation. His, too, was the great, strong, heart-wrought, Christian faith of immortality; and we would make it ours.

We do not wish to speak of him in any strain of studied eulogy. We are not anxious to praise him,—there is no need. To his life, to his works, to the memory of all who knew him, we calmly leave the award. And certainly, if there was ever a man who would have nothing but truth spoken of him,—nothing strained or exaggerated,—it was he. Did we *know* any fault of his, we should feel almost obliged, by his love of truth, to name it. But we have nothing—not even one misconstruction—against which to defend him. In this day of conflicting opinion and sharp controversy, it is grateful to think of such a happy fortune. *His* name never was touched by any soil of rude and wrongful detraction. Good friend! thou sleepest beneath a tablet of pure white marble; and no evil word, no echo from the past, disturbs the holy repose of thy virtues.

In him all things were blended into singular harmony. Judgment he had, and imagination; deep feeling and deep calmness; severe taste and gentle forbearance; and there was nothing combative, nothing controversial, *in* him. "*Teres atque rotundus*,"—rounded and even and well-proportioned,—manly and beautiful, was his spirit, like his person.

His was essentially an artist nature. In letters to the writer of this notice, he lamented, in touching terms, what he called "the one mistake of his life,"—his ever entering the pulpit. Not, indeed, that the pulpit has not its own artistic ideal. But his nature, in its delicacy and deep reserve, more spontaneously revealed itself by indirection; more freely wrought

out its ideals in pictures of moral beauty, than by direct argument,—than by directly looking into the faces of men, and saying, "Be ye virtuous." This we all saw at once, when he published the "Letters from Palmyra;" when he drew the noble and beauteous Zenobia, the sage Longinus, and the stately Aurelian. We saw that this was his sphere, rather than the pulpit. This, indeed, was preaching, and of the noblest kind,—inspiring us with the love of goodness and the hope of immortality; but the silent walls of his study echoed it to his ear, till it went forth without his presence, a voice of living beauty, among his own countrymen and among different and distant nations. We have before us a translation of it into German, under the title of *Zenobia, Königinn von Palmyra.*

We earnestly hope that some of his sermons will be published. The interest and admiration with which they were listened to, by hearers most competent to judge, the simplicity and beauty of his style, the profound reverence and healthful wisdom of his religious culture, persuade us that there must be many discourses of his which ought not to be buried in forgotten repositories. Indeed, it was the manner, and not the matter, in which any could have felt that he failed in the pulpit; and the defect of manner—i. e. of a direct and appealing earnestness—was, doubtless, especially felt for this very reason,—that the *matter* was so *excellent.* Certainly, the impression he left upon many minds was decided, clear and strong, and awakened such a feeling of respect, and, indeed, warm regard for him, as any preacher might covet for "the crown of his rejoicing." We remember to have heard intelligent persons, *not* of his communion, say,—"We go down there,"—it was to the church in Chambers Street,—"we go down there, from time to time, and we hear something that we *understand,*—something that comes up to our thoughts again and again, all the week." And when he finally broke away from the pulpit in New York, without even consulting his father or brothers, with something like an outburst of impatience,—he was not *always* calm and patient,—*no* strong-hearted man ever is;—on this occasion, an accomplished man, the head of a family, said,—"Could he but know,—could he but understand, what he has been to us! To me and to my family, he is the greatest benefactor we ever had!" When these, and other things of a similar character, were told to our too self-distrustful brother and friend, it was a revelation of things unsuspected by him; and he said, "If I had known this, I should have paused."

But he was ever of the most unexacting and unselfish nature; he was, at the same time, a man of fearless and independent thinking, who always made up his mind for himself; and withal he had the utmost horror of everything artificial, of all conventional *seeming.* It was all this that accounted for his proceeding in the matter just referred to, and for his conduct and manner in many ways. From his mildness and moderation, a stranger might have suspected that he wanted decision,—he might not have looked for the expression of any bold opinion; but at the next turn of the conversation he was likely enough to hear the boldest and most uncompromising judgment expressed, upon a subject perhaps that divided public sentiment,—and that not with the manner of one who spoke with authority, but of one who gave utterance to simple and earnest conviction. It was no matter *who* said it,—so the manner seemed to say,—it was, as an impersonal voice; but it was *to be said,* because it was felt to be true. There was no calculation about it, and there was no effort to shine. On this account he was the less remarkable in general society; but this simplicity and independence made him one of the most interesting of intimate companions, and one of the surest of friends.

There was one trait in his character which was not likely to be understood, perhaps not even suspected, except through this intimate converse, or through his familiar letters; and that was, the playfulness,—always, we are inclined to think, an attribute of genius,—the dry and droll humour, in which, at times, he loved to indulge. A competent judge once said of his letters, that they were, some of them, more like Charles Lamb's than any letters he knew. We trust that some of these letters will be published. In short, we desire to see a volume of Biographical and Literary Remains of William Ware, embracing some proper notice of his life and character, some of his letters and sermons, and perhaps his lectures on Allston,—the last labour of his life.

We have not designed, in this brief sketch, by any dates or references, to supply the place of such a memorial. We have endeavoured only, with mingled sadness and satisfaction, to express our sense of what he was; to pay a tribute—too slight and imperfect—to one who has added honour to the name he bore, who has adorned the literature of his coun-

try, who has set a deep impress of his mind and character upon the hearts of many, and who, as a friend, is lamented as, in this world of imperfect relations, few can ever be lamented. His virtues rest, consecrate and holy, beneath the seal of death! When the seal is broken,—when "death is swallowed up of life,"—we believe that he and those who loved him shall meet again! O. D.

THOMAS EYRE LEE, ESQ.

The subject of this notice was descended from an old Presbyterian family sprung from the Lees of Adlington, in Cheshire, and formerly settled on "freehold lands of inheritance" at East Farndon, in Northamptonshire, where a part of the old parish church (as is stated in Baker's County History) was called Lee's aisle.

Thomas Lee, a direct lineal ancestor, was a lieutenant in the Parliament army in 1641, and fought in Cromwell's wing of horse at the battle of Naseby. Another Thomas Lee, grandfather of the gentleman recently deceased, practised the profession of the law at Market Harborough, and was deputed with a loyal address to the Crown after the ruin of the Stuart cause at Culloden; soon after which he removed with his brother John to the thriving town of Birmingham, then a favourite refuge for Nonconformists desirous to avoid, in a place without municipal government, the oppressive vexations of the "Five-Mile-Act" and other similar statutes prevailing in all the old corporations. It was about this time that the first Sunday-schools were established at Gloucester, and thither Mr. John Lee, the younger of the brothers, then a prosperous manufacturer, made a journey on purpose to understand the new plan, which he was instrumental in introducing at Birmingham, where the system has since met with signal success among the Unitarian body.

The elder brother, Mr. Thomas Lee, Steward of the Manor of Birmingham and in the Commission of the Peace, was succeeded in his business as a solicitor by his son of the same name, whose activity, integrity and liberality as a Magistrate and Chairman of the Birmingham Canal Company, and a supporter of the local charities of Birmingham, will be recollected by some of our readers. His son, the late Mr. Thomas Eyre Lee, also a solicitor, was born in 1789; and the first remarkable incident of his life was the hurried flight of his family, with their infant son wrapped in a blanket, escaping at midnight from the fury of the mob who had attacked and burnt the meeting-houses and residences of the Dissenters in Birmingham. It was often a pleasure to Mr. Lee to look back to this event, and recal how much had been done in the last fifty years to remove prejudice and assure the rights, civil and religious, of his fellow-countrymen. Of civil and religious liberty in the full sense of the words, such liberty as he thought consistent with the duties of a citizen and a Christian, Mr. Lee was a steady, enlightened and progressive partizan; sharing the toils and the triumphs of the successive victories which during the last thirty years have blessed Old England, by change without passion and reform without disorder. Amongst these Unitarians will ever place the passing of the Dissenters' Chapels Bill, a measure in the promotion of which Mr. Lee laboured zealously, and in the success of which he saw the close of that series of struggles which followed the repeal of the Test and Corporation Acts; an occasion on which he had the satisfaction of acting as under-sheriff of his friend, the late John Scott, Esq., of Stourbridge, the first Dissenting high-sheriff of Worcestershire.

For the part he took in the support of Unitarian opinions and liberal politics, both locally and generally, he was well prepared by the sound scholarship of the Rev. William Field, at Leam, and afterwards at Manchester College, York, by the varied learning and mild control of the Rev. Charles Wellbeloved, who still, at a venerable age, survives his former pupil; and by the companionship of such fellow-students as the Rev. Thos. Madge, the Rev. John Robberds, and the Rev. Richard Astley.

In the Parliamentary elections for his native town, he has generally stood forward during the last fifteen years as the proposer of one of the liberal candidates; while his fellow-burgesses have marked their opinion of an integrity unbiassed by political partizanship, by electing him annually, until his death, to the office of Assessor of the Mayor's Court for revision of the burgess-list.

In the local charities, especially those connected with the Unitarian body, Mr. Lee laboured constantly and zealously to effect well-considered plans of maintenance and improvement; having been for about thirty years Chairman of the Vestry Committee of the Old Meeting-house at Birmingham, Treasurer of the large Sunday-schools and prosperous Friendly Society connected with that place of worship, and during the last twelve years of his life President of the Unitarian Domestic

Mission; also as Treasurer, acting in unison with his old friend and schoolfellow, Mr. James Russell, to support and enlarge the Protestant Dissenting Charity-school for the maintenance and education of poor girls; and devoting his best services to the extension and management of the important charities known as Lench's Trust. While giving much time and thought to these labours of charity, Mr. Lee rendered a steady help to the local societies for science, literature and art; being one of the original founders and promoters of the Mechanics' Institute, the Philosophical Society, the Botanical Gardens, the News-room, the Theatre, and the Midland Art Union and Society of Artists, of which at his death he was Chairman. Amidst these various engagements, the estimation in which he was held by his professional brethren was testified by their placing him at their head in Birmingham as President of the Law Institution, and selecting him also as a Vice-President of the Metropolitan and Provincial Law Association; and the estimation in which he was generally held procured for him the singular favour of being chosen as the agent by whom an anonymous benefactor, under the initials F. P. H., bestowed liberal donations upon the public charities of Birmingham, the Metropolis, and some other parts of England.

The deceased gentleman, whose activity had been much diminished by two serious accidents in middle life, died suddenly at his residence, Camden Lodge, Birmingham, on the 20th May last, in the 63rd year of his age.

His funeral at the Old Meeting-house was attended by many friends and fellow-worshipers, who all acknowledged the justice of that tribute to his memory in which the Rev. Samuel Bache described as his characteristic excellence, "an urbanity of manner and feeling which conciliated even strenuous opponents of the important principles which he steadily and courageously advocated."

He married, in 1818, Rebecca, daughter of Mr. Benjamin Hodgson, a citizen of London, who, with a son and five daughters, survives him.

June 9, at Liverpool, LAVINIA, wife of Rev. Francis BISHOP.

June 10, at Newport, in the Isle of Wight, ABRAHAM CLARKE, Esq., in the 61st year of his age.

MARRIAGES.

April 21, at the Unitarian chapel, Plymouth, by Rev. W. J. Odgers, Mr. W. H. W. DYER to Miss JANE SMITH.

May 13, at Newington Green, by Rev. Thomas Madge, CHARLES EDWARD, eldest son of Edward Fordham FLOWER, Esq., of Stratford-upon-Avon, to SARAH, youngest daughter of Mr. Peter MARTINEAU, of Highbury Terrace, London.

May 14, at the Abbey chapel, Tavistock, by Rev. J. Taplin, Mr. J. CHAPMAN to Miss M. ROWE, both of Tavistock.

May 15, at Newington-Green chapel, by Rev. Dr. Cromwell, Mr. HENRY BADLAND to Miss JULIANA ISABELLA DANE, both of Islington, Middlesex.

May 16, at the Presbyterian chapel, Evesham, by Rev. Timothy Davis, WALTER GLADWIN to CAROLINE LANGSTEN, both of Evesham.

May 17, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. SAMUEL HAIGH, grocer, of Saddleworth, to MARTHA, daughter of Mr. Thomas WILD, Mossley.

May 18, at the Unitarian chapel, Bridport, Mr. J. P. CRABB to Miss JEMIMA S. BRIDLE, both of Bridport.

May 18, at Brook-Street chapel, Manchester, by Rev. William Gaskell, M.A., CHARLES JAMES HERFORD, Esq., to MARY JANE, only daughter of Rev. J. G. ROBBERDS.

May 30, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. WILLIAM PENN to Miss LUCY ROBSON.

May 30, at the High-Pavement chapel, Nottingham, by Rev. B. CARPENTER, Mr. S. STANLEY to Miss SARAH HARRISON.

May 30, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. GEORGE SLADE to Mrs. MARY CREEDY, both of that town.

June 4, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. EDWARD WRIGHT MOON to ALICE, daughter of Mr. Isaac BARROW, of Bolton.

June 21, at Newington-Green chapel, by Rev. Dr. Cromwell, THOMAS FERGUSON, Esq., of Holloway, Middlesex, to Miss JULIA LLOYD, of the same place.

June 22, at the Presbyterian chapel, Hale, by Rev. Charles Wallace, Rev. BROOKE HERFORD, of Todmorden, to HANNAH, eldest daughter of Mr. William HANKINSON, Hale Bank Cottage, Hale.